

# A CATECHISME,

or first Instruction and Learning of Christian Religion.

Written in Latine  
by *A. Nowell.*

¶ *And translated into Englishe.*



¶ AT LONDON.

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¶ *Cum Priuilegio Regiæ Maiestatis  
per Decennium.*

*AN. 1571.*







3 To the most reuerend Fathers in  
God, my Lordes, Mathew Archbishop  
of Canterburie and Edmond Archbishop of  
Yorke, and to the Reuerend Father in God  
Edwyne my Lord Bishop of London, and to all the  
other reuerend Fathers my Lordes the Bishops  
of all the seuerall Diocesess in England.



Ay it please your good  
Graces and Fatherhodes  
to permitt me, with all  
humilitie and reuerence  
to render you in this pre-  
face an accompt of my  
purpose & doing in pub-  
lishing this Catechisme  
by me translated, and of-  
fred to the Churchof  
England vnder protecti-  
on of your names.

Wheras there was very lately a latine Catechis-  
me printed, wherein the summe of Christian religion  
was sett forth, in short questions and answers, yet  
not conteyning bare and naked affirmations onely,  
but shewing also some causes and reasons to the  
same annexed, and well furnished with places of  
scripture noted in the margine for prooffe therof: in  
which Catechisme there hath also great labor and  
diligence ben bestowed about the puritie of the La-  
tine tong, that such as were studious of that lan-  
guage, specially the youth, might at once with one  
labor learne the truth of religion and the purenesse  
of the Latine tong together: That Catechisme I  
haue thought good to translate into English, as well

A.ij.

for



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for the vse of such as vnderstand no latine at all, as also for their commoditie who hauing a litle sight in that language desire some more perfection therein. For which cause I haue not vsed that libertie in rendering the sense at large, which the order of translation doth permitt vnto me, but haue willingly for the benefit of the meaner learned, tyed my selfe very much to obseruing of the wordes themselves, but so yet that I had alway regard to the naturall propertie and easinesse of our native tong.

This booke as it will be profitable to such as do vnderstand English onely, so will it bring double profit to those, who being somewhat skilled in the latine tong and desiring more skill, will compare the Latine booke with the English, whereby they may at once learne, as I sayd, the truth of religion, and the puri<sup>ty</sup> of the Latin tong. And least the reader desirou<sup>s</sup> compare any the partes or sentences of the Latine and English bookes, might be hindered, I haue procured that the English print answereth the Latine, page for page throughout the whole bokes, so that any sentence may at the first easily be found in both the bookes. This exercise in my opinion is most mete for the vse of such ecclesiasticall ministers and studious youth as haue not yet the perfect knowledge either of religion or of the Latin speche, who by experience may finde (as I thinke) more profit hereby then they would suppose vpon the first view. Neither is this conference of translations, by them who be very well learned iudged vnprofitable for such as are competently learned.

The booke hath also one further vse of very good exercise for those that desire to see more at large how the doctrine herein taught is confirmed by the word



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word of God the only rule of true religion, that is, if such as shall reade it to learne truth, but specially ecclesiasticall ministers whose charge is to teach truth, shal resort to the places of scripture noted in the margin & rede them in the Bible at large & then marke how eche thing here affirmed is there well confirmed, and how the doctrine here deliuered is not onely in all partes fully approued by Gods holy word, but also for the most part vttered in the very wordes of the text, so farr as may be with respect of purenesse of the Latin phrase. By which meane they shall also be occasioned to be better acquainted with the scriptures them selues and with the true and naturall vnderstanding of them. And therein be it remembered that the last numbres in the quotations shewing the diuisions within the chapters, are gathered according to the great Bible last printed. This exercise who so shall assay shall finde it of marueilous great profit, both for conceyuing truth to the satisfiing of conscience, and for deliuering truth to the discharge of dutie.

It may perhappes be maruelled of some, why through out the booke, as well in the Latin as in this translated, the Master asketh, the Scholar answereth, and euer the declaration of the matter is put in the scholars mouth, so as some may muse why the scholar may seme to be made wiser then the maister. This obiection hath easy answer, & such answer as it hath I thought mete to disclose. It may not be thought that the maister here enquireth of the scholar as desirous to learne of him, nor that the scholar enformeth the maister as presuming to teach him. But the maister opposeth the scholar to see how he hath profited, & the scholar rendereth to the maister to geue



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accompt of his memory and diligence . And that it may appere that this order of opposing by the maister and rendering by the scholar, for good reason might seme to the author more conuenient than the other forme which some other writers of catechismes haue vsed, that is, of enquiring by the scholar, and teaching by the maister, ( without preiudice alway or condemning the other ) it may be remembered that the end and purpose of Catechisme is in good and naturall order fittly applied to serue the good vse of Confirmation by the bishop, at which time the bishop which confirmeth, doth not teach but examine, and in his whole maner of opposing vseth such forme as here in like sort the *Catechumenus* or childe is prepared vnto . Which is also not done without example, for the same maner is in the short Catechisme now vsed in the church of England at Confirmation.

Now surely there are no greater meanes of auancing true religion, and rooting out of errors, than these two, that is to say, Catechisme or good instruction of youth, and good information of ecclesiasticall ministers in sound truth & the proues thereof, howsoeuer perhappes they may lacke some full furniture of other learnings. And therewith for my part I haue long thought it a much better way toward remouing of heresies & superstitions ( whereof Rome hath brought vs & left vs plentie ) to deale first with plaine setting out of truth as not in controuerisie, without dealing at the beginning with the strife of confutation. For so both discretion and charitie in the teacher is easilier kept, and truth once being settled, error will fall of it selfe, so that he which hath once thus with conference of Gods word  
conceiued



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conceiued a certaine and stayed iudgement of truth , shall either wonder how absurde errors haue ben receiued, or shall with lesse perill heare them talked of.

These things all considered, and how this booke serueth to all these good endes, and therewithall remembered how it hath pleased almighty God of his great goodnesse and loue, and to the singular benefit of this his Chirch of England, vnder the Queenes most excellent maiestie the most honorable instrument of auauuncing his religion and glory in her dominions and of bringing truth and peace to the consciences of her subiectes, to ordeine your graces and fatherhodes the chiefe pastors and gouerners of his flocke for doctrine and all ecclesiasticall duties : the first author of this booke in Latine had very good reason to offer his worke vnto you, that as the people of Gods flock in England are vnder your charge, so they might receiue so great a benefit as this is vnder your name, and thereby you our gouerners on the one part might be the rather moued to further so good intention, & we all vnder your gouernance on the other part be made more redy to receiue it with better assurance of good allowance, & to thanke God the geuer of all good thinges, and guyder of all good doinges and purposes, and (as mete is) that we and our posteritie, so long as an English childe or other shall in this catechisme learne Christianitie, may kepe in thankfull remembrance the happinesse of these good times, the blessed memorie of her maiestie, and the good names of you Gods good ministers now chiefe pastors of this his flocke, in whose time (to your and our comfortable consideration be it spoken) God hath so liberally spred among vs the



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light of his gospell, and (praised be he, and happy be ye therfore) hath made you his faithfull dispensers of so great a grace.

The same reasons that so moued the first author, haue also moued me to offer my translation vnto you, comprising herein as patrones all the fathers and lordes of the Clergie, but specially and by name your graces my Lordes the Archbishops, to whose prouinces the whole realme pertaineth, and your fatherhode my Lord of London to whose Diocese London a light to the rest of England belongeth, and to whom my selfe dwelling within your charge do owe particular dutie.

This my intent and labor being to do good to as many and largely as I possibly could, if I shall vnderstand to be with the Reders taken in good part and vsed to their benefit, (as the rather by your good meanes, and names it may be) I shall thinke my travail very well bestowed, holding my selfe in the meane time contented with the conscience of a good meaning bent to do good so farre as my skill and power would extend. The successe herof I committ to God, the iudgement I submitt to you, for whom and whose zeale I prayse God, and pray to him for your preservation to the benefit of his Church.

(::)

*Your most humble. T. Norton.*

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The Maister.

The Scholer.



The maisters  
dutie.

Orasmuch as the maister ought to be to his scholars a second parent and father, not of their bodyes but of their myndes, I see it belógeth to the order of my dutie, my dere child, not so much to instruct thee ciuilly in learnyng and good maners, as to furnish thy mynde, and that in thy tender yeres, with good opinions and true Religion. For this age of childhode ought no lesse, yea also much more, to be trayned with good lessons to godlinesse, than with good artes to humanitie. Wherefore I thought mete to examine thee by certaine short questions, that I may surely know whether thou haue well bestowed thy studie and labor therein or no.

Godlinesse in  
childhode.

<sup>Deut.</sup> 4. b. 9. 10. 5. 26.  
<sup>b.</sup> 12. 13.  
<sup>Psalm.</sup> 78. a. 3. 4. 86.  
<sup>Mat.</sup> 19. b. 13.  
<sup>2. Tim.</sup> 3. a. 15.

Scholar. And I for my part, right worshipfull Maister, shall willingly answere your demaundes, so far as I haue ben able with witt to conceiue or kepe in memorie, and can at this present call to mynde and remember, what I haue heard you teach me out of the holy Scriptures.

Maister. Goe to therefore, and tell me what Religion it is that thou professest.

Schol. The Religion that I professe, right worshipfull maister, is the same wherof the Lord Christ is the authoz and teacher, and which is

Christian Reli-  
gion.

B. j.

ther=



Christian, named of Christ.

\* Act. 11. v. 26.

therefore properly and truly called the Christian Religion, lyke as the professors therof are also \*named Christians.

\* Rom. 10. v. 9. 10.

\* Psal. 1. v. 3. 12. 12.  
John. 1. v. 12. 16.

*M.* Dost thou then acknowledge thy selfe to be a folower of Christian godlynesse and Religion, and a scholar of our Lord and scholemaster Christ?

*Sch.* I do so acknowledge in dede, \* and do vnfaynedly & freely professe it. Yea I do settle therin the summe of all \* my felicitie, as in that which is the chiefeest good that can come to man, & such as without it our state should be farre more miserable than the state of any brute creatures.

*Ma.* Well then, I would haue the substance and nature of Christian Religion and godlynesse, the name wherof is most honorable and holy, to be briefly expressed with some definition of it.

The definition.

\* Deut. 4. v. 1. 2. 3. 10.  
b. 12.  
Psal. 119. v. 4.  
Mat. 4. v. 10.  
John. 4. v. 19.

*Sch.* Christian Religion is the \* true and godly worshyping of God, and kepping of hys commandementes.

*Ma.* Of whom dost thou think it is to be learned?

\* Psal. 1. v. 2. 3. 78. v. 1.  
1. v. 119. 120.  
John. 1. v. 39.  
2. Tim. 3. v. 15.

*Sch.* Of none other surely but of the heauenly \* word of God himselte, which he hath left vnto vs witten in the holy Scriptures.

*Ma.* What writynges be those which thou callest the word of God and the holy Scriptures?

\* Exod. 32. v. 15. 16.  
Deut. 4. v. 1.  
Luk. 16. v. 29. 31. & 24.  
2. v. 44.  
2. v. 1. v. 20.

*Sch.* None other but those that haue bene published, first by \* Moses & the holy Prophetes the frendes of almighty God, by the instinct of the Holy ghost in the old Testament, and after ward more playnly in the new Testamēt by our \* Lord Iesus Christ the sonne of God, and by his holy \* Apostles inspired with the spirite of God, & haue ben \* preserved vnto our tyme whole and vncorrupted.

\* Job. 1. v. 3. 5. 8. 3.  
b. 12.  
Heb. 1. v. 1. 2.  
\* Mat. 23. v. 20.  
John. 30. v. 22.  
Act. 2. v. 4. Eph. 3. v. 5.  
\* Ecl. 40. v. 3.  
Mat. 5. v. 18.  
Luk. 16. v. 17.

*Ma.*



*Ma.* Why was it Gods will so to open vnto vs hys word in writyng?

*Sch.* Bicause we of our selues (such is the \*Darknesse of our hartes) are not able to vnderstand the will of almighty God, in the \*knowledge of whom & in obedience toward hym true godlynesse consisteth, God hauyng pitie vpon vs hath \*opened & clerely set it out vnto vs, and the same so clerely set out he hath left in the booke of the two \*Testamentes, which are called the holy \*Scriptures, to the end that we should not be vncertainely \*caried hether and thether, but that by hys heauenly doctrine there should be made vs as it were a certaine entrie into heauen.

\* John. 1. a. 9.  
1. Cor. 1. c. 21.  
Eph. 4. c. 17. 18.

\* Mat. 7. c. 21. & 12.  
d. 50.  
Heb. 10. g. 35.  
1. John. 2. c. 17.

\* Sap. 9. d. 16. 17.  
Ecc. 25. d. 12.  
1. Pet. 2. b. 9.

\* Gal. 4. c. 24.  
Heb. 3. b. 6. & 9. d. 15.

\* Mt. 26. f. 55.  
2. Tim. 3. d. 16.

\* Mat. 22. c. 29.  
Marc. 12. c. 24.

*Ma.* Why doest thou call Gods word a Testament?

*Sch.* Bicause it is euident that in conceiuyng of Religion it is the chief point to vnderstand what is the \*will of the euerliuing God. And sithe by the name of Testament is signified not onely a will, but also a \*last & vncchangeable will, we are hereby admonished that in Religion we \*folow nothyng, nor seke for any thyng, further than we are therein taught by God, but that as there is one onely true God, so there be but one godly worshipping & pure Religion of one onely God. Otherwise we should daily \*forge our selues new fayned Religions, and euery nation, euery citie, & euery man, would haue his owne seuerall Religion, yea we should in our doinges follow for our guide, not Religion and true godlynesse the begynnyng and foundation of vertues, but superstition a deceitful shadow of godlinesse. which is most playne to see, by the sundry and innumerable not religions but worse than dotting supersti-

\* Mat. 7. c. 21. & 12.  
d. 50.

\* Gal. 3. c. 15. 17.

\* Deut. 4. a. 2. 5. d. 32.  
g. 23. b. 14.

\* Mat. 15. a. 3. 4. 9. 6. 9.



Deut. 12. 1. 31. 32.  
15. 3. 4.  
Rom. 1. 2. 25.

tions of the old Gentile nations, who other wise in worldly matters were very wise men.

Ma. Doeſt thou then affirme that all thinges neceſſarie to godlyneſſe and ſaluation are contayned in the written worde of God?

Sch. **Yea**, for it were a point of intollerable vn-  
godlineſſe & madneſſe to thinke, either that God  
hath left an vnperfect doctrine, or that men were  
able to make that perfect which God left vnper-  
fect. Therfore the Lord hath moſt ſtraightly for-  
bidden men, that they neither adde any thing to,  
nor take any thing from his word, nor turne any  
way from it either to the right hand or to the left.

Ma. If this be true that thou ſayeſt, to what pur-  
poſe then are ſo many thinges ſo oft in Councils and  
eccleſiaſticall aſſemblies decreed, and by learned  
men taught in preaching, or left in writing?

Sch. All theſe thinges ſerue either to expoun-  
ding of darke places of the word of God, and to  
take away controuerſies that riſe among men, or  
to the orderly ſtabliſhing of the outward gouer-  
nance of the Chirch, and not to make new arti-  
cles of Religion. \* For all thyngs neceſſarie to ſal-  
uation, that is to ſay, how godlyneſſe, holynesse,  
and Religion, are to be purely and vncorrupted-  
ly yelded to God, what obedience is to be geuen  
to God, by which alone the order of a godly lyfe  
is to be framed: what affiance we ought to put  
in God: how God is to be called vpon, and all  
good thinges to be imputed to him: what forme  
is to be kept in celebrating the Diuine miſteries:  
all theſe thinges, I ſay, are to be learned of the  
word of God, without the knowledge whereof,  
all theſe thinges are either vtterly vnknewen



or most absurdly done, so as it were farre better that they were not done at all, as the Lord himseleſe witneſſeth, that\* ignorance of the ſcriptures is the mother of all errors, and he himseleſe in his teaching doth commonly allege the\* written word of God, & to it he ſendeth vs to learne of it. For thys cause therefore, in old tymes also, the word of \* God was openly read in Chirches, and the helpe of expounders vsed when they might haue them, as appeareth by the histories of the Chirch. And the Lord himseleſe, immediately before his ascending to heauen, gaue principally in charge to his Apostles, whom he had chosen, \* that they should instruct all men throughout the world with his word. And Paul following his example, \* ordained that some should be appointed in euery chirch to teache the people, for that he well knew that faith and all thinges pertaining to godlinesse do hang vpon the reading \* and hearing of the word of God, and that therefore \* Apostles, teachers, Prophetes and expounders are most necessary in the chirch of God.

Ma. Doeſt thou then thinke that we are bound to heare ſuch teachers and expounders?

Sch. Euen as the Lord himseleſe if he were present, ſo farre as they teach onely thoſe thinges which they haue receaued of the Lord. which himseleſe witneſſeth, ſaying, \* he that heareth you heareth me, he that deſpiſeth you deſpiſeth me. Yea and mozeouer to theſe preachers of his word\* he hath geuen the power to binde and looſe, that whoſe finnes ſoeuer they by the word of God ſhall pardon or deteine in earth, the ſame ſhall be pardoned or deteyned in heauen.

\* Mat. 22. c. 19.  
Joan. 20. b. 9.  
Act. 13. b. 27.

\* Math. 19. a. 4. & 26.  
b. 13.  
Mar. 7. a. 6.  
Luc. 10. c. 26.  
Joan. 5. g. 39.

\* Act. 13. c. 15. b. 27. &  
15. b. 21.

\* Mat. 28. b. 19.  
Mar. 16. c. 15.  
Joan. 21. c. 15.

\* Act. 14. b. 23.

\* Rom. 10. c. 14. b. 17.

\* 1. Cor. 12. b. 28.  
Ephes. 4. c. 11. 12.

\* Mat. 10. c. 26. b. 40.  
& 19. b. 19. 20.  
Luc. 10. c. 16.  
Joan. 13. c. 20.

\* Mat. 16. c. 19.  
& 18. c. 18.  
Joan. 20. c. 23.



*Ma.* Is it enough to heare them once treat of religion?

*Sch.* \*We ought to be the scholars of Christ to the end or rather without end. It is not therfore enough for a man to beginne vnles he continue. And such is our \* Dulnesse and forgetfulnesse, that we must oft be taught and put in remembrance, oft pricked forward and as it were pulled by the eare. For thynges but once or seldome heard are wont lightly to slippe out of mynde. And for this cause (as is aforesayd) \* eue-ry sabbat day (as appeareth by the ecclesiasticall histories) the people assembling together, the word of God was openly red, and the expounders thereof if any were present were heard. Which custome is also at this day receaued in our churches, by the ordinance of the Apostles, and so of God himselfe.

*Ma.* Doest thou then thinke that the word of God is to be read in a strange tong and such as the people vnderstandeth not?

*Sch.* That were grossly to mock God & his people, & shamelessly to abuse them both. For whereas God commaundeth that his word be plainly read to \* yong and old, men and women, namely to the entent that all may vnderstand and learne to feare the Lord their God, as he himself in his owne word expressly witnesseth: it were a very mockery, that the word of God which is appointed by God himselfe to teach his people, should be read to the people in a tong vnknewen to them, and whereof they can learne nothing. Also Saint Paul doth treat of this matter \* and thereupon concludeth that the vnlearned people

\* Math. 10. 2. 22. 8

24. b. 13.

Luc. 9. 9. 62.

Rom. 11. 1. 22.

1. Cor. 9. 2. 24.

2. Tim. 3. 8. 14.

\* Judic. 3. 8. 7.

1. Sam. 10. 6. 7. b. 14.

\* Hierem. 2. 9. 32.

1. Luc. 24. 2. 25.

1. Cor. 14. 2. 16.

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people can not aunswere *Amen* to the thankeſge-  
uing which they vnderſtand not, but that the  
reders and the hearers ſhould be \* ſtrangers the  
one to the other, if any thyng be ſpoken in the  
congregation, that is not vnderſtoode of them  
that be preſent: \* and that he had rather to ſpeake  
in the Chirch of God ſiue wordes vnderſtoode,  
then ten thouſand wordes not vnderſtoode.

\* 1. Cor. 14. c. 15.

\* 1. p.

*Ma.* Shall we then haue ſufficiently diſcharged our  
duties, if we ſo endeuer our ſelues that we heare  
and vnderſtand the word of God?

*Sch.* No. For we muſt not onely heare and vn-  
derſtād the word of God, but alſo \* wyth ſtedfaſt  
aſſent of mynde embrace it as the truth of God  
deſcended from heauen, and hartely loue it, \* yeld  
our ſelues to it, deſirous and apt to learne, and to  
frame our myndes to obey it, that beyng once  
planted in our hartes, it may take deepe rootes  
therin and bring forth the fruites of a godly life  
ordered according to the rule thereof, that ſo it  
may turne to our ſaluation as it is ordeined. \* It  
is therefore certayne that we muſt with all our  
trauaile endeuer, that in reading it, in ſtudying  
vpon it, and in hearing it both priuately and pu-  
blikely, we may profit: but profit in any wiſe we  
can not, if it be ſet forth to vs in a tong that we  
know not.

\* Pſal. 1. a. 2. g. 19. b.  
3. 9. 10.  
Mar. 16. b. 16.  
John. 20. g. 27. 29. 31.  
Act. 17. g. 48.  
\* Deut. 31. c. 12.  
2. Paral. 34. g. 36.  
Luc. 11. b. 28.  
Job. 1. b. 24.  
Jacob. 1. b. 21. 22. 23.

\* Deut. 17. b. 19.  
Iſaie. 1. b. 2.  
Pſal. 1. a. 1.

*Ma.* But ſhall we attaine to ſuch perfection as thou  
ſpeakeſt of, by onely reading the word of God and  
diligently hearing it, and the teachers of it?

*Sch.* Forasmuch as it is the wiſdome of God,  
men ſhould baynely labour in eyther teaching or  
learning it, vneſſe God would vouchſafe wyth  
the \* teaching of his ſpirit to inſtruct our hartes,

\* Deut. 29. a. 4.  
Luc. 24. c. 25. 27. 28.  
45. 46.  
Act. 16. c. 14.  
1. Cor. 4. b. 6.



## Diuision of the word of God.

\* 1. Cor. 3. b. 7.

as Paul teacheth,\* that in bayne is the planting and the watering vnlesse God geue the encrease. Therefore, that we may attaine the wisdom of God hidden in his word, we must \* with feruent prayer craue of God that with his spirit he lighten our myndes being darkened \* with extreame darknesse. For him the Lord hath promised to vs to be our \* teacher sent from heauen that shall guide vs into all truth.

\* psal. 86. c. 11. & 119. c. 33-34-35.

\* Mar. 6. g. 72.

Jo. n. 1. a. 5.

\* 1. Cor. 2. d. 14.

\* Joan. 16. b. 13.

The diuision of the word of God.

Ma. Into what chiefe partes doest thou deuide all this word of God?

Sch. Into the Law and the Gospell.

Ma. How be these two knowen th'one frō the other.

Sch. The law setteth out our duties, both of godlinesse toward God, that is, the true worshipping of God, and of \* charitie toward our neighbour, and seuerely requirerh and exacterh \* our precise obedience, and to the obedient promiserh euerlasting life, but to the disobedient pronouncerh threatninges and paynes, yea and eternall death. The Gospell \* containerh the promises of God, & to the offenders of the law, so that they repent them of their offence, it promiserh that God wil be merciful through faith in Christ.

\* Mat. 22. d. 36.

Mat. 12. c. 30.

\* 1. Joan. 3. d. 23.

\* Le. 26. toto.

Deut. 5. d. 32. &

28. toto.

Joan. 14. b. 13. & 21. 23.

\* Mar. 1. b. 15. & 16.

d. 16.

Luc. 5. f. 32. & 24. g. 47.

Joan. 1. b. 17.

Act. 2. f. 38. & 13. f. 38.

Rom. 1. b. 16.

Gal. 3. b. 13.

\* The summe of all that hath bene sayd.

M. Hetherto then thou hast declared that the \* word of God doth teach vs his will, and containerh all thinges needefull to saluation, and that we ought earnestly to studie vpon it, and diligently to heare the teachers and expounders of it, but aboue all thinges that we must by prayer obteine vs a teacher from heauen, and what is the word of God, and of what partes it consisteth.

Sch. It is true.

Ma. Sithe then Christian Religion floweth out of Gods



Gods word as out of a spring hed : as thou hast before done with Gods word, so now diuide me also Religion it selfe which is to be drawn out of Gods word, into her parts & members, that we may plainly determine wherunto eche part ought to be applied, and as it were to certaine markes to be directed.

Sch. As of the word of God, so of Religion also there are principally two partes. \* Obedience, which the Law the perfect rule of righteousness commaundeth : and sayth, \* which the Gospell, that embraceth the promises concerning the mercy of God requireth.

Ma. It seemeth yet that there are either moe, or other partes of Religion, for sometime in diuiding it the holy scriptures do vse other names.

Sch. That is true. For sometime they diuide whole Religion into Faith \* & Charitie, & sometime into \* Repentance & Faith. For sometime for Obedience they set \* Charitie, which by the law is required to be perfect toward God and men: and sometime because we perforce neither obedience \* nor charity such as we ought, they put in place therof \* Repentance most necessary for sinners to the obtaining of the mercy of God.

Some which like to haue moe parts, do set forth first out of the law, \* the knowledge of our due Duty, and Damnation by the law for forsaking and reiecting our duty : secondly out of the Gospell, the \* knowledge and assurance of our Deliu-  
rance: thirdly, \* prayer and crauing of the mercy and helpe of God: fourthly, \* thanksgewing for Deliu-  
erance and other benefites of God. But how-  
soeuer they differ in names, they be the same thinges, and to those two principall partes Obe-

C. I.

Dience

Religion diu-  
ded.

\* Leuit. 26. a. 3. b. 14.

Deut. 11. d. 26.

Joan. 14. b. 15. c. 21.  
23. 24.\* Mar. 1. b. 15. & 15.  
d. 15. 16.Rom. 1. a. 5. b. 16. & 3.  
c. 22. & 4. toto.

\* Gal. 5. a. 6.

1. Joan. 3. d. 23.

\* Mar. 1. b. 15.

\* Math. 22. d. 37. 39.

Marc. 12. c. 30. 31. 33.

\* Psal. 14. a. 2.

Rom. 3. b. 9.

\* Math. 4. c. 17.

Marc. 1. b. 15.

Act. 2. f. 38.

\* Rom. 3. c. 20. &amp; 7. b. 7

\* Rom. 3. c. 21.

Galat. 2. c. 16.

\* Psal. 32. a. 5. 6.

Rom. 10. c. 12. 13.

\* Cor. 1. c. 11. &amp; 2. d. 14.

Eph. 5. a. 4. c. 20.

Phil. 4. a. 6.

Colos. 3. c. 17.



dience and faith, in which is contained all the summe and substance of our Religion, all the rest are referred. For whereas many do adde as parts, inuocation and thankesgeuing, and the diuine misteries most nerely conioyned to the same, which are commonly called Sacraments, these in very deepe are comprised within those two former partes. For no man can truely performe the duty toward God eyther of affiance or of obedience, which will not when any necessity distresseth hym, flee to God and accompt all thynges to come from hym, and when occasion and tyme serueth rightly vse his holy misteries.

*Ma.* I agree wyth thee that all may be drawen to these two partes, if a man will precisely and somewhat narrowly treat of them. But forasmuch as the most precise maner of diuiding is not to be required of children, I had rather that somewhat in plainer sort thou diuide Religion into moe parts, that the whole mater may be made the clearer. Therefore let vs handle these things more grossly, so it be more openly.

*Sch.* Where you like best to deale wyth me in plainer sort, I may conveniently of two partes make fower, and diuide whole Religion into Obedience, Faith, Inuocation, and Sacramentes.

*Ma.* Go to then. Sithe I desire to haue this treating of Religion to be as plaine as may be, let vs kepe this order, first to enquire of Obedience, which the Law requireth: secondly of faith, which loketh to and embraceth the promises of the Gospell: thirdly of Inuocation and thankesgeuing, which two are most nerely ioyned together: fourthly and lastly, of the Sacramentes and mysteries of God.

*Sch.* And I worshipfull maister, shall willingly accor-



according to my slender capacitie answer your questions, as I am taught by the holy scriptures.

*The first part. Of the Law and Obedience.*

*Ma.* Forasmuch as \* our Obedience, whereof we haue first to speake, is to be tryed by the rule of the law of God, it is necessary that we first search out the whole substance & nature of the Law: which being found and knowen, it can not be vnknown, what and of what sort our obedience ought to be. Therefore beginne to tell what thou thinkest of the Law.

*Sch.* I thinke that the law of God is the \* full, and in all pointes perfect, rule of the righteousness that is required of man, which \* commaundeth those things that are to be done, and forbid-  
deth the contraries. In thys law God hath \* restrained all thinges to his owne will and iudgement, so as no godlinesse toward hym, nor dutifulnesse toward men, can be allowed of him, but that onely which doth in all thynges agree with the streightnesse of this rule. Vainely therefore do mortall men inuent to themselues formes of \* godlinesse and dutie after their owne fansie. For God hath set forth to vs his law \* written in two Tables as a most sure rule both of our worshipping of God and \* of our duties to men, and therewith also hath declared that there is nothing on earth more pleasant \* and acceptable to him than our obedience.

*Ma.* Whereof treateth the first Table?

*Sch.* It treateth of our \* Godlinesse toward God, and containeth the first fower commaundementes of the law.

*Ma.* Whereof treateth the second?

C.ij.

Sch.

\* Leui. 26. a. 3. b. 14.  
Deut. 10. b. 13. and 23.  
toto.  
Isal. 119. a. 4.  
Luc. 10. e. 25.  
Joan. 14. b. 15. c. 21.  
23. 24.  
Jacob. 2. b. 10

\* Deut. 4. a. 2. & 5. c. 32  
& 32. a. 4.  
Isal. 19. b. 6. 7.

\* Exo. 20. toto. &  
Deut. 5.  
Esa. 30. e. 21.

\* Deut. 6. c. 17. 18. & 13.  
d. 13.  
Rom. 12. a. 2.  
Eph. 5. c. 17. & 6. b. 7.  
Colos. 1. b. 9.

\* 1. Reg. 15. e. 22.  
Esa. 26. c. 13.  
Mat. 15. a. 3. 9.

\* Exo. 31. d. 13. and  
34. d. 28. 29.  
Deut. 4. d. 13.

\* Math. 22. d. 36. 40.  
1. Joh. 3. d. 23.

\* Deut. 5. d. 32. and 10.  
c. 12. and 11. d. 26.  
Math. 19. c. 16.  
1. Joh. 3. d. 24.

\* Deut. 6. b. 5.  
Mat. 22. d. 36.



**Ten Commandementes. The first Commandement of the first Table. D**

\* Mat. 22. b. 39.  
Rom. 13. c. 8. 9.  
Gal. 3. c. 14.

\* Exo. 34. b. 28.  
Deut. 4. b. 13.

Sch. Of the duties of \* mutuall Charitie or loue among men, which containeth sixe commandementes. And so in a summe, \* ten commandementes make by the whole law. For which cause the law is called the Ten commandementes.

Ma. Rehearse me the first commandement of the first table.

\* Exo. 20. a. 1. 2. 3.  
Deut. 5. a. 6. 7.  
Psal. 81. b. 2. 9.  
Mich. 6. a. 4.

Sch. God spake thus. \* Heare O Israell: I am the Lord thy God which haue brought thee out of the land of Egypt, out of the house of bondage. Thou shalt haue none other Gods before me.

Ma. Why doth God first speake somewhat of himselfe and of his benefite?

\* Leuit. 26. a. toto.  
Deut. 6. b. 6.

Sch. He had principally care that the \* estimati- on of the lawes ordeined by hym, should not be shortly abated by contempt. And therefore that they might haue the greater authoritie, he vseth thys as it were an entrie, *I am the Lord thy God.* In which wordes he teacheth that he is \* our maker, lord and sauour, and the author of all good. And so with good right by his dignitie of a Lawmaker, he chalengeth to himselfe the au- thoritie of commanding: and by his goodnesse, he procureth fauour to his law: and by them both to- gether, burdeneth vs wyth necessitie to obey it, vnlesse we will be both \* rebelles agaynst hym that is most mighty, and vnthankfull toward him that is most bountifull.

\* Deut. 10. c. 12.  
Isal. 43. a. 8. 136. a. 1.  
Esa. 43. c. 13. 43. a. 1.  
Malac. 2. b. 10.  
1. Tim. 6. c. 14. 15. 16.

\* Malac. 1. b. 5. 6.

Ma. But wheras he speaketh of Israell by name, and maketh expressly mention of breaking the yoke of the bondage of Egypt: doth not this belong one- ly to the people of Israel?

Sch. God in deede rescued the Israelites by hys seruant Moses from bodily \* bondage, but he hath

\* Exod. 12. 14.



hath deliuered all them that be his, by his sonne  
 Iesus Christ from the spirituall \* thraldome of  
 sinne, and the tyrannie of the Deuill, wherin els  
 they had lien pressed and oppressed. This kinde  
 of deliuerance pertaineth indifferently to \* all  
 men, which put their trust in God their deliue-  
 rer, & do \* to their power obey his lawes. Which  
 if they do not, he doth by this rehearsall of hys  
 most great benefit pronounce that they shalbe  
 \* guilty of most great vnthankfulnesse. For let e-  
 uery man imagine the \* Deuill that hellish Pha-  
 rao ready to oppresse hym, and how \* sinne is that  
 most foule mier wherein he most filthily wallow-  
 weth, let him set before the eyes of his minde hell  
 \* the most wretched Egyptian bondage, and then  
 shall he easily perceave that this freedome wher-  
 of I speake is the thing that he ought principally  
 \* to desire, as the thing of most great importance  
 to hym, wherof yet he shall be most unworthy,  
 vnlesse he honoz the \* authoz of hys deliuerance  
 with all seruice and obedience.

Ma. Say on.

Sch. After that he hath thus stablished the au-  
 thoritie of his law, now foloweth the comman-  
 dement. *Thou shalt haue none other Gods before me.*

Ma. Tell me what this meaneth.

Sch. This commaundement condemneth & for-  
 biddeth idolatry, \* which God thoroughly hateth.

Ma. What is idolatry, or to haue strange Gods?

Sch. It is in the place of the one only \* true God  
 which hath openly and manifestly shewed and  
 disclosed himselfe vnto vs in the holy scriptures,  
 to set other persons or thinges, and of them \* to  
 frame and make to our selues as it were cer-

C.iiij.

tayne

\* Job. 8. b. 34. 36.  
 Rom. 6. d. 20.  
 Col. 1. b. 13.  
 Heb. 2. d. 14. 15.  
 Act. 10. f. 38.

\* Rom. 3. c. 22.

\* Job. 8. f. 51.  
 1. Job. 3. d. 21.

\* Psal. 73. b. 13. 14. 3.  
 103. a. 1.  
 Jer. 2. b. 6.

\* Luc. 13. d. 16.  
 2. Tim. 2. d. 26.  
 1. Pet. 5. b. 8.

\* Psal. 40. a. 2.  
 Esa. 59. a. 3.  
 2. Dec. 2. d. 20. 22.  
 Apoc. 16. c. 15.

\* Mat. 13. f. 40.  
 Luc. 16. e. 23.  
 2. Pet. 2. a. 4.

\* Mat. 16. b. 26.  
 Act. 26. d. 13.  
 Rom. 16. c. 20.

\* Esa. 17. c. 10.  
 Job. 14. b. 15.  
 Rom. 6. c. 13.  
 1. Cor. 6. d. 19.

\* Leuit. 26. a. 1. f. 13.  
 Deut. 12. a. 3.  
 Jud. 10. b. 6. c. 16.

\* Deut. 6. a. 4. 5.  
 Mar. 12. c. 29. 32.

\* Esa. 44. c. 17.  
 Dani. 3. a. 5. 7. b. 12. 13.



tayne Gods, to worship them as Gods, and to set and repose our trust in them. For God commandeth vs to \* acknowledge him alone for our onely God, that is, that of those thynges that wholly belong to his maiestie and \* which we owe to him alone, we transferre not any part be it neuer so litle to any other, but that to him alone and entirely we geue his whole honor and seruice, wherof to yeld any whit to any other were a most hainous offence.

Ma. What be the thinges that we properly owe to God alone, wherein thou sayest that his proper and peculiar worshipping consisteth?

Sch. Innumerable are the thinges that we owe to God, but they all may be well reduced to foure chiefe pointes.

Ma. Which be they?

Sch. That we geue vnto hys Maiestie \* the so- ueraigne honor, and to his goodnesse the greatest \* loue & affiance, that we flee to hym \* and craue his helpe, that with thankfulnessse we yelde \* as due to him our selues, and al that we haue. These thinges are to be genen, as to none other, so to him alone, if we desire to haue hym alone our \* God, and to be his peculiar people.

Ma. What meane those last wordes, *before me or in my sight*.

Sch. That we can not once so much as tend to revolting from God, but that God is \* witnesse of it: for there is nothing so close nor so secret that can be hidde from him. Moreover he thereby declareth that he requireth not onely the \* honor of open confession, but also inward and sincere god- lineesse of hart, for that he is the vnderstander and iudge

\* Deut. 4. f. 35. 39. & 6.  
b. 4. 5.  
Marc. 12. c. 29. 32.

\* Deut. 10. d. 20.  
Luc. 4. b. 8.  
Act. 10. d. 25. 26.  
Apoc. 19. b. 10.

\* Deut. 10. c. 12.  
1. Par. 16. c. 28.  
\* Psal. 29. a. 2. & c. & 96.  
10. 6. 7.  
Mat. 22. d. 37.  
\* Jo. 4. d. 17. & 5. b. 10.  
\* Psal. 50. c. 16.  
Mat. 6. b. 9.  
\* Psal. 34. 66. 155.  
\* toro lib 20. Psalim.

\* Lev. 26. b. 12.  
Deu. 7. a. 6.  
\* Psal. 93. b. 6. 7. & 33.  
c. 12.  
Tit. 2. d. 14.  
Heb. 8. d. 10.

\* Psal. 33. c. 14.  
Esa. 29. c. 15.  
Jere. 17. b. 9. 10.  
\* Jo. 4. d. 13.

\* Esa. 1. d. 16. & 29. d.  
13. c. 15.  
Mat. 5. a. 8. & 15. a. 8. b.  
8.



indge of secret thoughtes.

Ma. Well then, let this be enough sayd of the first commaundement. Now let vs goe on to the second.

Sch. *\*Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing that is in heauen aboue or in the earth beneath, nor in the water vnder the earth: thou shalt not bow downe to them, nor worship them. For I the Lord thy God, am a \*ielious God, & visite the sinnes of the Fathers vpon the children vnto the third and fowerth generation of them that hate me, and shew mercy vnto thousandes in them that loue me, & kepe my commandementes.*

Ma. What is the meaning of these wordes?

Sch. As in the first commandement he commaundeth that himself alone be honored and worshipped, so in thys commandement he restraineth vs from all superstition, and from all wrongfull and bodily inuentions, forasmuch as the worshipping of hym ought to be \*spirituall and pure: and chieflie he \*frayeth vs from the most grosse fault of outward idolatrie.

Ma. It may seeme then that this law wholly condemneth the artes of painting, and portraiture, so that it is not lawfull to haue any images made at all.

Sch. Not so. But he first forbiddeth vs to make any images to \*expresse or counterfait God, or to worship him withall, and secondly he \*chargeth vs not to worship the images themselves.

Ma. Why is it not lawfull to expresse God wyth a bodily and visible forme?

Sch. Because there can be no likenesse or agreeing betwene God which \*is a spirit, eternall, vmeasurable, infinite, incomprehensible, seuered from all mortall composition, and a fraile, bodily, silly, spiritlesse, and \*vaine shape. Therefore

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they

\* Cro. 10. a. 4.  
Leuit. 26. a. 1.  
Deut. 4. c. 15. & 5. a. 8  
9. 10. & 27. b. 15.  
Psal. 97. b. 7.  
Esa. 42. b. 3. c.

\* Cro. 14. a. 7. b. 14.  
Deu. 7. b. 9.

\* Esa. 2. d. 18.  
Job. 4. c. 23. 24.  
\* Psal. 73. f. 64.  
Esa. 42. b. 3. c. 17. & 44  
b. 9.  
Jerem. 10. c. 14.

\* Leuit. 26. a. 1.  
Deu. 4. c. 15.  
Esa. 40. d. 18. & 12. 46.  
b. 5. 6.  
Psal. 73. f. 64.  
Act. 17. c. 29.

\* Deu. 5. a. 8. 9.  
Psal. 97. c. 7. & 106. a.  
34.  
Esa. 44. c. 17. 19.

\* Psal. 115. a. 3. 4.  
Esa. 40. c. 10. & c.  
Job. 4. c. 24.  
Rom. 1. 20. 23.

\* Esa. 2. c. 18. 19.  
Esa. 40. d. 18. 19. & 46.  
b. 5. 6.  
Jerem. 10. c. 14.  
Act. 17. f. 29.



they do most iniuriously abate the maiestie of the most good and most great God, when they goe about in such sort to make resemblance of him.

*Ma.* Haue not they then sayd well, which affirme that images are vnlearned mens bookes?

*Sch.* I know not what maner of bookes they be. But surely, concerning God, they can teach vs nothing but errors.

*Ma.* What maner of worshipping is that which is here condemned?

*Sch.* When we intending to pray do\* turne our selues to portraitures or images, when we do fall downe and kneele before them, wyth vncouering our heades or with other signes shewing any honoz vnto them, as if God were represented vnto vs by them. Briefly we are in thys law forbidden, that we neither seeke nor worship God in images: or, which is all one, that we worship not the images themselves in honoz of God, nor in any wise by idolatrie or superstition abuse them with iniurie to his maiestie. Otherwise the lawfull vse\* of making portraitures, and of painting, is not forbidden.

*Ma.* By this that thou tellest me it may easily be gathered that it is very perilous to set any images or pictures in churches which are\* properly appointed for the onely worshipping of God.

*Sch.* That that is true, we haue had already to much experience by the decay in a maner of whole religion.

*Ma.* Yet there remayneth a certaine as it were addition or appendant of this law.

*Sch.* For I (saith he) I the Lord your God\* am a ielious God

\* Iosaf. 97. c. 7. § 106.

2. 14.

Esa. 44. c. 17. 19.

Dani. 3. a. 5. 7.

Osce. 11. a. 2.

Mich. 5. d. 12.

Act. 7. c. 41.

\* 3. Reg. 7. d. 24. 29.

Ezech. 41. c. 19.

Mat. 22. b. 20.

\* Dent. 7. a. 5. § 27.

b. 15.

2. Iosaf. 31. a. 1.

Esa. 10. b. 10. 11. § 30.

2. 22.

Ezech. 6. a. 4.

Mat. 21. b. 13.

\* Ero. 20. a. 9.

Dent. 5. b. 9. § 6. c. 13.

Iosaf. 78. f. 58.

Isa. 41. a. 2.



God, and visite the sinnes of the fathers vpon the children vnto the third & fourth generation of them that hate me.

Ma. To what end, or wherfore were these thynges spoken?

Sch. These serue to this end, to stablisch and confirme this law by addyng as it were a certayne speciall Decree. For in naming him selfe our Lord and our God, he doth by two reasons, that is, in respect \* of his authoritie, and of his bountifullnesse, bryge vs to obey him in all thynges. And by this word \* Ialousie, he declareth that he can abide no partener or egall.

\* Deu. 10. e. 12.  
3. Reg. 13. f. 39.  
1. Tim. 6. e. 15.

\* Ero. 34. b. 14.  
Jost. 24. e. 19.  
Esa. 42. b. 8.

Ma. What is the reason of this ialousie that thou speakest of?

Sch. A most iust reason. For sith that to vs which haue \* nothing deserued, onely his owne infinite goodnesse, he hath geuen him selfe, by most good ryght it is that he will haue vs to be \* wholly altogether and entirely his owne. For this is that \* bond as it were of a holy marriage, wherein to God the faythfull husband our soules as chaste spouses are coupled. Whose chastitie standeth in this, to be Dedicate to God alone, & to cleaue wholly to him, like as on the other side our soules are sayd to be \* Defiled with adulterie, when they swarue from God to idolatrie or superstition. And how much more hartily the husband loueth his wife, and the chaster he is him self, so much is he more greuously displeased with his wife whē she breaketh her fayth.

\* Psal. 44. a. 4. 5.  
Esa. 43. b. 9.  
Rom. 5. b. 3. and 17.  
d. 34.

2. Tim. 1. e. 9.  
\* Mat. 4. b. 10. and 22.  
d. 37.

\* Jer. 2. a. 2.  
2. Cor. 11. b. 2.  
Eph. 5. f. 24.

\* Jer. 2. d. 20. and 3.  
a. 1. 36.  
Eze. 6. e. 9. and 11. b. 15.

Ma. Goe on.

Sch. Now to the entent to shew more behemētly how he hateth idolatrie, & with greater feare



*Idolatrie most odious to God. Gods goodnesse to the children of the god* Ch

to restraine vs from offending therein, he threatheneth that he will take vengeance, not onely of them that shall so offend, but also \* of their children and posteritie.

*Ma.* But how doth this agree with the righteousnesse of God, that any one should be punished for an others offence?

*Sch.* The very state of mankinde doth sufficiently asfoyle this question. \* For by nature we are all subiect to damnation, in which state if God do leaue vs, we haue no cause to complayne of hym. And as toward the godly he sheweth hys loue & mercy, \* in defendyng & cherishyng their posteritie with geuyng them their preservation which he ought them not, so toward the vngodly he executeth his vengeance in \* withholdyng that his goodnesse from their children, and yet in the meane tyme he doeth them no wrong, in that he geueth them not the grace which \* he oweth them not, but as he found them, so leaueth them to theyr owne disposition and nature.

*Ma.* Go forward to the rest.

*Sch.* That he should not seeme to enforce vs with onely threatenynge, now foloweth the other part, wherein God with gentle and liberall promisyng, entreateth and allureth vs to obey hym. For he promiseth that \* he will shew most great mercifulnesse, both toward all them selues that loue hym and obey his commaundementes, and also toward theyr posteritie.

*Ma.* By what reason doest thou thinke this to be righteous?

*Sch.* Some reason it is, bicause of the godly education

\* Cro. 34. a. 7.

Deu. 5. b. 9. 10. and 7. b. 9. 10.

Esa. 14. c. 29. 21.

\* Esa. 1. a. 4. &c.

Rom. 3. b. 9. 10.

Eph. 2. a. 3.

\* Deu. 4. f. 37.

Isa. 37. c. 25. and 69. d. 42. and 112. a. 2.

\* Esa. 14. c. 20. and 48. d. 13.

\* Cro. 33. d. 15.

Rom. 9. d. 14. and 11. d. 35.

\* Gen. 22. c. 17. and 26. a. 4.

Deu. 5. b. 10. & 7. b. 9.



cation \* wherein godly parentes do so instruct their children that they commonly vse to succede them as their heires in the true feare and loue of God. Also \* nature it selfe draweth vs to a good will toward our frendes children. But the surest reason is that God so promiseth, \* which neither can swarne from righteousnesse, nor at any tyme breake his promise.

\* Gen. 18. c. 19.  
Deut. 4. b. 9. 10. and 32.  
p. 46.  
Psal. 112. c. 11.

\* 3. Reg. 11. c. 12. and  
15. a. 4.

4. Reg. 3. c. 19.

\* Deut. 32. a. 4.

2. Par. 19. b. 7.

Jerem. 2. a. 5.

Rom. 9. b. 14. and 4.

b. 20.

1. Cor. 1. b. 9.

2. Cor. 1. c. 18.

*Ma.* But it appeareth that this is not continually certaine, and euer falleth so. For sometime godly parentes begette \* vngodly children, and such as goe out of kinde from their parentes goodnesse, whom God (notwithstanding this promise) hath greuouly punished.

\* 2. Reg. 3. a. 2.

4. Reg. 23. c. 30. 32.

Eze. 18. 2. 9. 10.

*Sch.* This in deede can not be denyed. For as God, when he will, \* sheweth himselfe mercyfull to the children of the wicked, so is he by no such necessitie bounden to the children of the godly, but that he \* is at libertie to reiect such of them as he will. But therein he alway vseth such moderation that the truth of hys promise euer remaineth stedfast.

\* 3. Reg. 11. c. 12. 13.  
and 15. a. 4.

4. Reg. 3. c. 19. and 31.  
d. 22. 24.

\* Cro. 33. d. 19.

Jos. 23. d. 14.

Rom. 3. a. 3. 8. 9. d. 14.

2. Pet. 3. b. 9.

*Ma.* Where afore we speakyng of reuenging, he nameth but three or foure generations at the most, why doth he here, in speakyng of mercy, conteyne a thousand?

*Sch.* To shew, that he is much more inclined to \* mercyfulnesse and to liberalitie, than he is to seueritie, lyke as also in an other place he professeth that he is very slow to wrath and most redy to forgene.

\* Cro. 34. a. 6.

Psal. 30. b. 5. and 103.

b. 3. and 145. b. 8.

Esa. 54. d. 7. 8. 10.

*Ma.* By all this that thou hast sayd, I see thou vnderstandest, that God made speciall prouision,

D.ij.

that



that the worshipping of him, which ought to be spirituall and most pure, should not be defiled with any grosse idolatrie or superstition.

Sch. **Yea**, he most earnestly provided for it. For he hath, not onely playnely\* and largely reckoning by all formes of images, decreed it in a manner in the first part of hys law as a thying that principally concerneth his maiestie, but also hath confirmed this law with terrible\* threatenyngs to the offender, and on the other side offering most great rewardes to the obseruer of it. So that it may well seeme more then wonderfull, that this commaundement either was not vnderstoode as beyng obscure, or not espyed as lying hid in the multitude, or not regarded as light or of small charge, yea that it hath lyen as it were wholly neglected of all men, as if it had bene no commaundement, with no threatenyngs, no promises adioyned vnto it.

Ma. It is true as thou sayest. But now rehearse me the third commaundement.

Sch. \* *Thou shalt not take the name of thy Lord God in vayne. For the Lord will not hold him guiltlesse that taketh his name in vayne.*

Ma. Tell me, what is it to take the name of God in vayne?

Sch. To abuse it, either\* with forswearynge, or with swearynge rashly, vnauidedly, and without\* necessitie, or with once namynge it without a weightie cause. For sihe the maiestie of Gods\* name is most holy, we ought by all meanes to beware, that we seeme not either to despise it our selues, or to geue other any occasion to despise it:

yea

\* Exo. 20. a. 4.  
Deu. 4. c. 16. and 5.  
a. 3.

\* Exo. 20. a. 5. 6.  
Leu. 26. c. 30.  
Leu. 24. d. 26. & 5. a. 9.  
10. and 27. c. 15.  
Psal. 97. b. 7.  
Eze. 6. a. 4.

\* Exo. 20. b. 7.  
Leu. 19. c. 12.  
Deu. 5. b. 11.

\* Leu. 19. c. 12.  
Psal. 15. c. 6.  
1. Tim. 1. b. 10.

\* Eccl. 23. a. 9.  
Mat. 5. c. 33.

\* Deu. 23. f. 53.  
Psal. 3. a. 1.  
Jerem. 10. a. 6.



yea and so to see that we neuer once \* vtter the name of God without most great reuerence, that it may euer appeare honorable and glorious both to our selues and to all other. For it is not lawfull once \* to thinke, much lesse to speake of God and of his workes, otherwise than to hys honour. Briefly whosoever vseth the name of God otherwise than for most weighty causes and for most holy matters, abuseth it.

\* 1.3. Par. 29. d. 13.  
Psal. 43. c. 9. and 113.  
a. 1. 34.

\* Sap. 1. a. 1. and 14.  
d. 30.  
Eccles. 22. a. 9. and 39.  
d. 33.

Ma. What thinkest thou then, of them that blaspheme God, and of forcerers and such other kyndes of vngodly men?

Sch. If they do great iniurie to God, which \* vse hys name onely of a certaine lewd custome and vntemperate redinesse of speche, much more do they make themselues guilty of a most hainous and outragious offence which abuse the name of God, \* in bannynge, in cursinges, in enchantmentes, in forespeakings, or in any other maner of superstition.

\* Eccles. 23. a. 9.  
Mat. 5. a. 34.

\* Deut. 12. c. 11.  
Esa. 8. d. 19. and 47. b.  
9. and 52. b. 5.  
Mal. 3. b. 5.  
Act. 19. c. 13.  
Gal. 5. d. 20.

Ma. Is there any lawfull vsing of the name of God in swearyng?

Sch. Yea forsooth. When \* an othe is taken for a iust cause, either to affirme a truth, specially if the magistrate require or command it, or for any other matter of great importance, wherein we are either to mainteyne vniolate the honor of God, or to preferue mutuall agreement and charitie among men.

\* Ero. 22. b. 11.  
Ios. 2. b. 12. 9. c. 17.  
Psal. 15. c. 6. 63. d. 12.  
2. Cor. 11. g. 31.  
Gal. 1. d. 20.

Ma. May we therfore lawfully, whensoever we say truth, vse an othe with it?

Sch. I haue already said that this is not lawfull, for so the estimation and reuerence of the name



*Gods name onely to be sworne by.*

of God should be abated, and should become of no price, and contemned as common. But when in a \* weyghty matter, the truth should otherwise not be beleued, we may lawfully confirme it with an oth.

*Ma.* What followeth next?

*Sch.* For the Lord will not hold him guiltlesse that taketh his name in vayne.

*Ma.* Sithe God doth in other places pronounce that he will punish generally \* all the breakers of his law, why doth he here particularly threaten them that abuse his name?

*Sch.* Hys meanyng was to shew how hyghly he esteemeth the \* glory of hys name, to the end that seying punishment ready for vs, we should so much the more hede fully beware of prophanely abusyng it.

*Ma.* Doest thou thinke it lawfull to sweare by the names of Saintes, or by the names of other men or creatures?

*Sch.* No. For sithe a lawfull othe is nothyng els but the swearers religious affirming that he calleth and useth God \* the knower and iudge of all thinges for witnesse that he sweareth a true oth, and that he calleth vpon and wisheth the same God to be the punisher and reuenger of his lying and offence if he sweare falsly: it were a most haynous sinne, to part or communicate among other persons or creatures this honor of Gods wisdom and maiestie which is hys owne proper and \* peculiar honor.

*Ma.* Now remayneth the fourth Commaundement, which is the last Commandement of the first Table.

*Sch.*

\* Exo. 22. b. 11.

Job. 2. b. 12.

1. Reg. 14. d. 21. and

30. d. 15.

Gal. 1. d. 20.

\* Lev. 24. b. 14.

Deut. 28. b. 15. &c. & in  
finis locis.

\* Lev. 19. c. 12.

Deut. 5. b. 11.

Jer. 51. f. 56.

Ez. 20. b. 8. 9. 14.

\* Exo. 22. b. 11.

Lev. 6. f. 16.

\* Deut. 6. c. 13. and 10.

d. 20.

Job. 23. b. 7.

Gal. 5. f. 16.



Sch. Remember that thou\* keepe holy the Sabbat day. Sixe dayes shalt thou labour, and do al that thou hast to do. But the seuenth day is the Sabbat of thy Lord thy God. In it thou shalt do no maner of worke, thou and thy sonne and thy daughter, thy manservant, and thy maydservant, thy cattel, and the stranger that is within thy gates. For in sixe dayes the Lord\* made heauen and earth, the sea, and all that in them is, and rested the seuenth day. Wherefore the Lord blessed the seuenth day, and hallowed it.

\* Exo. 16. c. 23. and 24.  
b. 8. and 11. c. 17.  
Leuit. 23. a. 3.  
Deu. 5. b. 12.  
Exod. 20. b. 12.

\* Gen. 2. a. 1. 2. 4.  
Heb. 4. b. 3. 5. 10.

Ma. What meaneth this word Sabbot.

Sch. Sabbat by interpretation signifieth\* Rest. That day, for that it is\* appoynted onely for the worshyping God, the godly must lay aside all worldly businesse, that they may the more Diligently intend to Religion and godlynesse.

\* Exo. 16. c. 23.  
Leuit. 16. g. 31.  
\* Jerem. 17. c. 21. d. 34.  
27.  
Ezech. 46. a. 3.  
Matt. 6. a. 2.  
Luc. 23. g. 34.

Ma. Why hath God set herein before vs an example of him selfe, for vs to follow?

Sch. Because notable and noble\* examples do more thoroughly styre vp and sharpen mens myndes. For seruants do willingly follow their maister, & children their parent. And nothyng is more to be Desired of men, than to frame them selues to the\* example and imitation of God.

\* Tob. 2. c. 12.  
Job. 43. b. 13. 15.  
1. Cor. 4. d. 16. and 14.  
a. 1.

Ma. Sayest thou then that we must euery seuenth day absteyne from all labor?

\* Heb. 4. a. 3. 4. b. 10.  
and 12. a. 2.  
1. 3. Oct. 2. d. 21.

Sch. This Commandement hath a Double consideration. For in so much as it conteyneth a ceremonie & requireth onely outward rest, it\* belöged peculiarly to the Jewes, and hath not the force of a continuing and eternall law. But now by the\* comming of Christ, as y other shadowes of Jewish ceremonies are abrogate, so is this law also in this behalfe abridged.

\* 1. Cor. 10. a. 1.  
Gal. 4. a. 2. 3. 4.  
Col. 2. c. 16. 17.  
Heb. 3. b. 5. & 10. a. 2.

\* 2. Cor. 3. d. 14.  
Colos. 2. c. 16.  
Heb. 10. a. 1.



Ma. What then, beside the ceremonie, is there remainyng, wherunto we are still perpetually bound?

Sch. This law was ordeined for thre causes: fyrst, to stablishe and mainteyne an \* ecclesiasticall discipline and a certaine order of the Christian common weale: secondly, to prouide for the \* state of seruantes that it be made tolerable: thirdly, to expresse a certaine forme and \* figure of the spirituall rest.

Ma. What is that ecclesiasticall Discipline that thou speakest of?

Sch. That the people assemble together, to \* heare the doctrine of Christ, to yeld \* confession of theyr fayth, to \* make openly publike prayers to God, to celebzate and reteyne the \* memorie of Gods workes and benefites, and to vse the \* misteries that he hath left vs.

Ma. Shall it be enough to haue done these euery seuenth day?

Sch. These thinges in deede euery man priuatly ought to \* record and thinke vpon euery day, but for our negligence and weakenesse sake, one certayne speciall day is by publike order appointed for this matter.

Ma. Why was there in this commaundement provision made for releuyng of seruantes?

Sch. It was reason that they which be \* vnder other mens power should haue some time to rest from labour. For els theyr state should be too greuous and to hard to beare. And surely meete it was, that seruantes should together \* with vs sometyme serue him that is the common maister of them and vs, yea and father too, sithe he hath  
by

\* Mar. 1. b. 21.  
Act. 13. c. 14. & 15. d. 21.

\* Ero. 21. a. 2.  
Deu. 5. b. 14.  
Gal. 3. d. 26. 28.  
\* Esa. 58. d. 13.  
Rom. 13. d. 12.  
Heb. 4. c. 9. 10.

\* Mar. 6. a. 4.  
Luc. 4. c. 16. 27.

\* Psal. 95. a. 2.  
Mat. 10. c. 32.

\* Esa. 56. c. 7.  
Mat. 21. c. 13.

\* Ephe. 3. d. 21.  
Heb. 2. c. 12.

\* Psal. 22. c. 23. and  
35. c. 21.  
1. Cor. 14. f. 26.

\* Psal. 1. a. 2. and 84.  
a. 4.  
Luc. 18. a. 1.  
Ephe. 5. d. 20.

\* Deut. 3. b. 14. and 15.  
1. 12. 15.  
Jerem. 34. c. 12.

\* Psal. 134. a. 1.  
Gal. 3. d. 26. 28.  
Ephe. 6. b. 9.  
Colos. 3. b. 12.



by Christ adopted them to himself as well as vs. It is also profitable for the maisters themselves, that seruantes should sometyne \* rest betwene their workinges, that after respiting their worke à while, they may returne moze fresh and lusty to it againe.

\* Den. 5. b. 14.  
Esa. 28. c. 12.

Ma. Now remaineth for thee to tell of the Spirituall rest.

Sch. That is when resting from worldly businesse, \* and from our owne workes and studies, and as it were hauing à certayne holy vacation, we yeld our selues wholly to Gods gouernance, that he may do his workes in vs: and when ( as the scripture termeth it ) \* we crucifie our flesh, we bridle the froward desires and motions of our hart, restrayning our owne nature, that we may obey the will of God. For so shall we most aptly reduce and bring the figure and image of eternall rest to the very thing and truth it selfe.

\* Esa. 1. d. 14. 16. & 28.  
d. 13.  
Heb. 4. c. 9.

\* Gal. 5. d. 24.  
Collos. 3. a. 5.

Ma. May we then cast away this care on the other dayes?

Sch. No. For when we haue once begonne, we must goe forward to the end, \* throughout the whole race of our life. And the number of \* seuen, forasmuch as in the scripture it signifieth perfection, putteth vs in remembrance that we ought with all our force and endeuor continually to labour and trauaile toward perfection: and yet therewithall is it shewed vs that so long as we liue in this world, we are \* farre from the perfection and full attaining of this spirituall Rest, and that here is geuen vs but à certaine taste of that Rest, which we shall enioy \* perfectly, fully, and

\* Mat. 24. b. 13.  
Iac. 1. d. 24. 25.  
\* Gen. 2. a. 2. 3.  
4. Reg. 5. c. 10.  
Psal. 12. b. 6.

\* Gen. 17. a. 1.  
Math. 5. g. 48.

\* 1. Cor. 2. c. 9.  
Apoc. 7. d. 5. 16. 17. &  
14. c. 13. & 21. b. 4.

\* Esa. 25. c. 8.  
1. Cor. 2. c. 9.  
2. Thes. 1. b. 7.  
Apoc. 7. d. 15. & 14. c. 13  
& 21. b. 4.

E. J.

most



most blessedly in the kingdome of God.

Ma. Hetherto thou hast well rehearsed me the lawes of the first Table, wherein the true worshipping of God which is the fountayne of all good thynges, is briefly comprehended. Now therefore I would haue thee tell me what be the duties of our Charitie and Loue toward men, which duties do spring and are drawen out of the same fountaine, and which are contained in the second Table.

Sch. The second Table beginneth thus. \* Honor thy Father and thy mother : that thy dayes may be long in the land which the Lord thy God geueth thee.

Ma. What is ment in thys place, by thys word Honor?

Sch. The Honor of parentes containeth loue, \* feare, and reuerence, and consisteth as in the proper worke and dutie of it, in obeying them, in sauing, helping, and defending them, and also finding & releuing them if euer they be in neede.

Ma. Doth the law extend onely to parentes by nature?

Sch. Although the very wordes seeme to expresse no more : yet we must vnderstand that all those, to whom any authoritie is geuen, as \* magistrates, \* ministers of y<sup>e</sup> churche, \* scholemasters, finally all they that haue any ornament either of \* reuerend age, or of witte, wisdom, or learning, worship or wealthy state, or otherwise be our superiors, are contained vnder the name of fathers : bicause the authoritie both of them and of fathers come out of one fountayne.

Ma. Out of what fountayne?

Sch. The \* holy decree of the lawes of God, by which

\* Cro. 20. b. 12.  
Deu. 5. b. 16.  
Mat. 15. a. 4.  
Eph. 6. a. 2. 3.

\* 10. 1. a. 8.  
Mar. 7. b. 10. 12.  
Colof. 3. c. 20.  
1. Tim. 5. a. 4.  
Heb. 12. c. 9.

\* Deu. 17. c. 19.  
Rom. 13. a. 1.  
\* Luc. 10. c. 16.  
1. Tim. 5. a. 1.  
\* 10. 1. c. 13.  
Job. 3. d. 31.  
\* Leu. 19. c. 32.  
10. 1. d. 10.

\* Deu. 17. c. 10.  
Tit. 3. a. 1.  
1. Pet. 2. d. 13.



which they are become worshipfull & honorable as well as naturall parentes. For from thence they all, whether they be parentes, princes, magistrates or other superiours whatsoeuer they be, haue all their power and authoritie, because by these it hath pleased God to rule and gouerne the world.

Ma. What is ment by this that he calleth magistrates and other superiours by the name of parentes?

Sch. To teach vs, that they are geuen vs of God both for owne and \* publike benefit, and also by example of that authoritie which of all other is naturally \* least grudged at, to traine and enure the minde of man which of it selfe\* is puffed with pride and loth to be vnder others commaundement, to the dutie and obedience toward magistrates. For by the name of parentes, we are charged not onely to yeld & obey to magistrates, but also to honoz and loue them. And likewise on the other part superiours are taught so to gouerne their inferiours, as a iust parent vseth to rule ouer good children.

Ma. What meaneth that promise which is added to the commandement?

Sch. That they shall \* enioy long life, and shall long continue in sure and stedfast possession of wealth, that geue iust and due honoz to their parentes and magistrates.

Ma. But this promise seemeth to belong peculiarly to such Iewes as be kinde to their parentes.

Sch. It is no doubt, that, that which is by name spoken of the land of \* Chanaan, pertaineth onely to the Iewes. But forasmuch as God is

\* Rom. 13. 8. 4.  
Heb. 13. 17.

\* Rom. 13. 12.  
Mat. 7. 9.  
Luc. 11. 11.  
1. Thes. 2. 12.

\* Eps. 32. 1. 9.  
Luc. 19. 14.

\* Eps. 20. 1. 12.  
Dent. 5. 16.  
Eph. 6. 2. 3.

\* Gen. 12. 5. 7. 13. 14.  
15. 16. 17. 18. 19.  
Dent. 34. 4.



*The long or short life of the godly.*

\* Gen. 1. a. 1.  
Isa. 24. a. 1. 115. b. 16  
Dani. 4. c. 22.

\* **L**ORD of the whole world, what place soeuer he geueth vs to dwell in, the same he promiseth and assureth vs in this law that we shall keepe still in our possession.

*Ma.* But why doth God recon for a benefit, long continued age in such a miserable and wicked life?

\* 2. Reg. 21. a. 1.  
Isa. 18. a. 1. 2. 3.  
Jer. 14. b. 8.  
Heb. 2. b. 19.

*Sch.* Because when he reueleth the miseries\* and calamities of them that be hys, or preserueth them in so many periles that beset them round about, and calleth them backe from vices and sinnes, he sheweth to them a fatherly mynde and good will, as to his children.

*Ma.* Doth it follow on the contrarie side, that God hateth them whose life is taken away quickly or before their ordinarie race of yeares expired, or that be distressed wyth miseries and aduersities of thys world?

\* Job. 1. c. 12. 3. 1. 17.  
Prou. 3. b. 12.  
Mat. 5. b. 10. 11.

*Sch.* Nothing lesse. But rather, the\* Dearelier that any man is beloued of God, he is commonly the more burdened wyth aduersities, or is wont the soner to remoue out of this life, as he were deliuered and let by God out of prison.

*Ma.* Doth not thys in the meane tyme seeme to abate the truth and credit of Gods promise?

\* Deut. 28. a. 1. 2.  
Esa. 1. c. 19. 20.  
Jer. 22. a. 4. 5.

*Sch.* No. For when God doth promise vs worldly good thynges, he alwayes addeth this exception either expressely vttered\* or secretly implied, that is, that the same be not vnprofitable, or hurtfull to our soules. For it were against order and reason, \* if chiefe regard should not be had of the soule, that we may so either attayne or\* lacke worldly commodities, as we may with blessednesse enioy eternall life for euer.

\* Mat. 5. b. 19. 13. 2. 3

\* 2. Reg. 7. c. 14. 15.  
1. Cor. 6. b. 8.

*Ma.*



*Ma.* What shall we then say of them that be disobedient to parentes or magistrates, or do misseuse them, yea or kill them?

*Sch.* Commonly all such do eyther\* continue a most vile and miserable life, or lose it most shamefully beyng taken out of it with butymely and cruell death, or infamous execution. And not onely in this life, but also in the\* world to come, they shall for ever suffer the everlasting punishment of their vngodlinesse. For if we be forbidden by the commandement of God, as here next foloweth, to hurt any men be they neuer so much estranged from vs, yea\* euen our aduersaries and deadly enemies, much more to kill them, surely it is easy to perceiue, how much we ought to forbear and beware of all doing of any iniurie to our parentes of whom we receiue our life, inheritance, libertie, and countrey. And since it is notably well sayd by the wyse men in olde tyme, that naturall dutie may be broken wyth a looke, and that it is a most hainous wickednesse once to offend his parentes wyth word or speech: what punishment can be found sharpe enough for hym that shall offer death to hys parent, for whome himselfe ought to haue bene content to die by the law of God and man, if nede so required?

*Ma.* But it is much more hainous for a man to offend or kill the parent of hys countrey than hys owne parent.

*Sch.* Measurably. For if it be for euery priuate man, a hainous offence to offend hys priuate parentes, and parricide to kill them: what shall we say of them that haue conspired and bozne wic-

\* Exo. 21. c. 17.  
Leuit. 24. b. 9.  
Deu. 12. c. 13. 26.  
Iou. 30. c. 17.

\* Mat. 18. a. 4.  
Rom. 1. d. 30. 32. & 13.  
a. 2. b. 5.

\* Leu. 19. b. 17.  
Mat. 5. c. 21. 26.  
Luc. 3. c. 14.



ked armour, against the common weale, against their countrey, the most auncient, sacred, and common mother of vs all, which ought to be dearer vnto vs than our selues, and for whom no honest man will sticke to die to do it good, and against the prince the father of the countrey it selfe and parent of the common weale: yea and to imagine the ouerthrow, death, and destruction of them, whom it is hie treason once to forsake or shrink from? So outrageous a thyng can in no wise be expressed wyth fit name.

Ma. Now rehearse the fixth commandement.

Sch. \*Thou shalt not kill.

Ma. Shall we sufficiently fulfill this law, if we keepe our handes cleane from slaughter and bloud?

Sch. God made hys law not onely for outward woorkes, but also and chiefly for the\* affections of the hart. For\* anger and hatred and euery desire to hurt is before God adiudged manslaughter. Therefore these also God by thys law forbid-  
deth vs.

Ma. Shall we then fully satisfie the law, if we hate no man?

Sch. God in condemning hatred, requireth loue\* toward all men, euen our enemies, yea so farre as to wish health, safetie, and all good thinges to them that wishe vs euill, and do beare vs a hatefull and cruell mynde, and as much as in vs lieth to do them good.

Ma. What is the seuenth Commandement.

Sch. \*Thou shalt not commit adulterie,

Ma. What doest thou thinke to be contained therein?

Sch. By this commaundement is forbidden all kinde

Ero. 20. b. 13.  
Mat. 5. c. 21.  
Mat. 23. b. 11.

Deut. 30. b. 6.  
Gal. 24. b. 4.  
Mat. 9. a. 4.  
Mat. 23. c. 12.

Mat. 5. c. 21. 22. 23.  
Mat. 5. b. 20.  
Joh. 2. b. 11.

Mat. 5. d. 23. 24. 25.  
Mat. 6. d. 27.  
Rom. 12. d. 12.

Ero. 20. b. 14.  
Mat. 5. b. 12.  
Mat. 19. c. 12.



kinde of filchy and wandering luft, and all vn-  
cleanefie that riſeth of ſuch luft, as fondneſſe in  
handling, \* vnchaſtneſſe of ſpeech, and all wan-  
tonneſſe of countenance and geſture, all out-  
ward ſhew of vnchaſtitie whatſoeuer it be. And  
not onely filthineſſe of wordes & vncleanneſſe of  
doinges is forbidden by God, but alſo forasmuch  
as both our bodieſ and our ſoules are \* the tem-  
ples of the holy Ghoſt, that honeſtie may be kept  
vndefiled in them both, ſhamefaſtneſſe and cha-  
ſtitie is commanded, that neither our bodieſ be  
defiled wyth vncleanneſſe of luft, nor our myndes  
wyth vnhoneſt thoughtes \* or deſires, but be al-  
way preſerued chaſt and pure.

Ma. Goe on to the reſt.

Sch. The eight Commandement is: \* Thou ſhalt  
not ſteale. By which Commandement are con-  
demned not onely thoſe theſtes which are puni-  
ſhed by mennes lawes, but alſo all fraudes \* and  
Deceiuinges. But none doth offend moze hai-  
nouſly againſt this law, than they that are wont  
by meane of truſt to beguile them toward whom  
they pretend frendſhip. For they that breake  
faith, labour to overthrow the common ſuccour  
of all men. We are therfore commanded that we  
deceane no man, that we vndermine no man,  
that we ſuffer not our ſelues to be allured with  
vantage or gayne of bying or ſelling to do any  
wrong, that in trading of bying or ſelling we  
ſeek not wealth vniuſtly, nor make our profit  
by vntrue and vneuen \* meaſures and waightes,  
nor encrease our riches with ſale of flight and de-  
ceitfull ware.

\* Rom. 13. d. 13.  
1. Cor. 6. b. 9.  
Iac. 2. b. 11.

\* 1. Cor. 3. d. 16. 17. &  
6. d. 15. 19.  
2. Cor. 6. d. 16.

\* Job. 31. b. 9.  
Ihou. 6. c. 25.  
Mat. 5. d. 27. 28.

\* Ero. 20. b. 15.  
Met. 19. c. 18.  
1. Cor. 6. b. 3. 9. 10.

\* 1. Theſ. 4. b. 6.  
Tit. 2. c. 10.

\* Ihou. 11. a. 1. & 20.  
b. 10. d. 11.



*Ma.* Thinkest thou there is any more to be sayd of thys Commandement?

*Sch.* **Yea forsooth.** For not onely outward theftes & fraudes are forbidden, and we are commanded to vse bargaining without guile and deceites, and to do all thynges els without futtle vndermining, but also we are charged to be altogether so minded, that though we were sure to escape vnpunished and vnespied, yet we would of our selues forbear from wrong. For that which is wrong before man to do, is euill before God to haue will to do. Therefore all counsellis and deuises, and specially \* the very desire to make our gaine of others losse is forbidden by this law. Finally we are by this law commanded to endeuor all the wayes we may that euery man may most spedily come to hys owne and safely keepe that which he possesseth.

*Ma.* What is the ninth commaundement?

*Sch.* **Thou shalt \* beare no false witnesse against thy neighbour.**

*Ma.* What is the meaning of this commaundement?

*Sch.* **That we \* breake not our othe or fayth. And in thys lawe we are forbidden not onely open and manifest periuries, but also wholly all lying, sclanders, \* backbitinges, and euill speakinges, whereby our neighbour may take losse or harme, or lose his good name and estimation. For one example conteineth a generall doctrine. Yea and we ought neither our selues at any time to speake any false or vntrue thing, nor with our wordes, writing, silence, presence, or secreete assent in holding our peace, once allowe the same in other.**

**But**

\* Psal. 62. b. 10.  
Zach. 8. c. 17.  
Mich. 3. a. 12.  
Act. 20. g. 33.

\* Exo. 20. c. 16.  
Deut. 5. c. 20.  
Mat. 19. c. 18.

\* Exo. 23. a. 1.  
Leuit. 19. c. 11. 12.  
Deu. 19. d. 18. 19.  
Mat. 19. c. 18.

\* Psal. 15. a. 3.  
Seph. 3. c. 13.  
Luc. 3. c. 14.



But we ought alway to be \* louers & followers of simple truth, euer to rest vpon truth, to bryng forth all thinges diligently into the light of truth as place, time, or necessitie shall require, finally euer redily to take vpon vs the Defence of truth, and by all meanes to mainteine and vphold it.

\* 10. 12. 17. 19.  
2. Cor. 13. 6. 8.  
Eph. 4. 25.

*Ma.* For satisfiying of this lawe, is it not enough to bridle our tong and penne?

*Sch.* By the same reason that I haue before said, when he forbiddeth euill speaking, he therewith also forbiddeth sinister\* suspicions and wrongfull misdemeanings. For this Lawmaker hath euer chiefe respect to the affections of the hart. This law therefore forbiddeth vs to be inclined so much as to thinke euill of our neighbours, much lesse to \* Defame them. Yea it commaundeth vs to be of such gentle sinceritie and indifferencie toward them, as to endeuor, so farre as truth may suffer, to thinke well of them, & to our vttermost power to preserve their estimation vntouched.

\* Mat. 7. 2. 1. 2.  
Rom. 14. 2. 3. 4.  
1. Cor. 13. 5. 7.

\* 10. 12. 17. 19.  
1. Cor. 2. 2. 15.

*Ma.* What is the reason why the Lord in his law doth terme the corrupt affections of the hart, by the names of the most haynous offences? For he comprehendeth wrath & hatred vnder the name of manslaughter: all wantonnesse, and vncleane thoughtes, vnder the name of adulterie: and vniust couetyng, vnder the name of theft.

*Sch.* Least we (as the nature of man is) should winke at the vngodly \* affections of the hart, as thynges of small weight, therefore the Lord setteth them out by their true names, accordyng as he measureth them by the rule of his owne righteousness. For, our Saviour the best interpreter of hys fathers meanyng, doth so expound the

\* Rom. 7. 5. 7.  
1. Cor. 10. 6. 6.  
Jacob. 4. 2. 15.



\* Mat. 5. b. 22. 28. and  
1. b. 19.  
2. Joh. 3. c. 15.

same: \* **Who so (sayth he) is angry with his brother, he is a manslayer: Who so lusteth after a woman, he hath committed adulterie.**

*Ma.* But whereas onely vices and finnes are forbidden in these commaundementes, why doest thou in expoundyng them, say that the contrary vertues are also commaunded therein? For thou sayest that in forbidding of adulterie, chastitie is enioyned, and in forbyddyng manslaughter and theft, most entier good will and liberalitie is commaunded. And so of the rest.

*Sch.* Because the same our Sauour doth so expound it, which setteth the summe of the lawe, not in absteynyng onely from iniurie and euill doying, but in \* loue and charitie, like as the kingly Prophet had also before taught, saying: **Depart from euill, and do good.**

*Ma.* Now remayneth the last commaundement.

*Sch.* **Thou shalt not couet \* thy neighbours house. Thou shalt not couet thy neighbours wife, nor his servant, nor his maide, nor his ox, nor his asse, nor any thyng that is his.**

*Ma.* Seyng that, as thou hast oft sayd already, the whole law is spirituall, and ordeyned not onely to restraine outward euill doinges, but also to bridle the inward affections of the hart: what is there herein commaunded more that was before omitted?

*Sch.* **God hath before forbidden euill doynges, and corrupt affections of the mynde: But now he requireth of vs a \* most precise purenesse, that we suffer not any desire be it neuer so light, nor any thought be it neuer so small, in any wise swaruing from right, once to crepe into our hart.**

*Ma.* How then? doest thou say, that vnaduised and sodeine desires, and short thoughtes that come vpo  
the

\* Mat. 22. b. 39.  
Rom. 13. c. 8. 9.  
Gal. 5. c. 14.  
\* Ioh. 37. c. 27.

\* Ezech. 36. c. 17.  
Mich. 2. a. 2.  
Rom. 7. b. 7.  
1. Cor. 10. b. 6.

\* Gal. 1. d. 16.  
Rom. 13. d. 13.  
Gal. 5. d. 24.



the very godly, are sinnes, although they strue a-  
gaynst such rather than yelde to them?

Sch. Surely it is playne that all corrupt  
\* thoughtes, although our consent be not added  
to them, do procede of our corrupted nature. And  
it is not dout that sodeyne desires that tempt the  
hartes of men, although they preuayle not so  
farre as to winne a stedfast assent of mynde and  
allowance, are in this commandement condem-  
ned by God as sinnes. For it is meete that euen  
in our \* very hartes and myndes shoulde shine  
before God, their most perfect purenesse & clean-  
nesse. For no innocencie and righteousnesse \* but  
the most perfect can please hym, whereof he hath  
also set before vs this his law a most perfect rule.

Ma. Hetherto thou hast shortly and playnly ope-  
ned the law of the ten commaundementes. But can  
not all these things that thou hast seuerally and par-  
ticularly declared, be in fewe wordes gathered as it  
were into one summe?

Sch. Why not? seying that Christ our heauenly  
scholernaister hath comprised the whole pith and  
substance of the law in a summe & short abridge-  
ment, in this maner, saying: \* *Thou shalt loue the*  
*Lord thy God with all thy hart, with all thy soule, with all*  
*thy minde, and with all thy strength. And this is the grea-*  
*test commaundement in the law. And the second is lyke*  
*unto this: Thou shalt loue thy neighbour as thy selfe. For*  
*in these two commaundementes are conteyned the whole*  
*Law, and the Prophetes.*

Ma. What maner of loue of God, doest thou take  
to be here required?

Sch. Such as is mete for God, that is, that we  
acknowledge \* hym both for our most mighty

I.ii.

Lord

\* Gen. 6. b. 5. & 8. d. 21.  
Gal. 9. b. 15.  
Rom. 20. b. 7.  
Mar. 15. d. 13. 19.

\* Esa. 1. d. 16. and 29.  
d. 13. e. 15.  
Jer. 4. d. 14.  
Ezek. 18. g. 31.  
Mar. 5. a. 8.  
\* Gal. 3. a. 4. 5.  
2. Cor. 6. c. 14.

\* Mar. 22. d. 37.  
Mar. 12. c. 30.  
Luc. 10. c. 27.

\* Deut. 10. d. 17.  
3. Reg. 18. f. 39.  
1. Tim. 6. c. 13.



\* Eia. 63. d. 16.  
Mat. 6. b. 2.  
1. Tim. 1. a. 1.

\* Deu. 10. c. 12.  
Ipsal. 96. a. 7.  
1. Cor. 10. g. 31.

\* Deu. 6. c. 17.  
Rom. 12. a. 2.

\* Ipsal. 2. d. 12. g. 25. a.  
1. & 31. a. 1. q. 112. 3.

\* Deut. 30. b. 6.  
Ios. 23. c. 11.  
Mat. 10. d. 37.  
Luc. 14. f. 26.

\* Job. 14. b. 15. c. 21. 23.  
24. and 25. b. 10.

\* 1. Cor. 13. b. 5.  
Eph. 5. a. 29.  
Iohel. 2. c. 21.

\* Mat. 7. b. 12. and 22.  
d. 39.  
Luc. 6. d. 31.  
Rom. 13. c. 9. 10.

Lord, and our most louing\* father and most mercifull Saviour. Wherefore to this loue is to be adioyned, both\* reuerence to hys maiestie, & obedience to\* his will, and\* affiance in his goodnesse. *Ma.* What is meant, by *all the hart, all the soule, all the strength?*

*Sch.* Such feruencie and such vnfaynednesse of loue, that there be no roome for any\* thoughtes, for any desires, for any meanynges or doynges that disagree with the loue of God. Deare (as one sayth) are our parentes, Deare are our children, our kinsfolkes, our frendes, and Dearer yet is our countrey: but all the Deare\* loues of them all, entier zeale toward God, and the most perfect loue of hym not onely containeth, but also much and farre surmounteth, for whom, what good man will sticke to dye? For euery godly man loueth God not onely more Dearely than all his, but also more Dearely than him selfe.

*Ma.* Now, what sayest thou of the loue of our Neighbour?

*Sch.* Christes will was that there should be most streyght bondes of loue among hys Christians. And as we be by nature most\* inclined to the loue of our selues, so can there not be deuised a playner, nor shorter, nor more pithy, nor more indifferent rule of brotherly loue, than that which the Lord hath gathered out of our owne nature and set before vs, that is, that euery man should beare to hys neighbour the same good will that he beareth to hym selfe. Whereof it followeth, that we should\* not do any thyng to our neighbour, nor say nor thinke any thyng of him, which we would not haue other to do to our selues, or to



to say or thinke of our selues. Within the compasse of which onely law, which is in deede as it were the soule of all other lawes, if we could be holden, surely there were no neede of so many barres of lawes, as men do dayly deuise to hold men in from doyng wrong one to an other, & to mainteine ciuile societie, & all welnere in bayne if among men this one law be not regarded.

Ma. How farre extendeth the name of Neighbour?

Sch. The name of Neighbour conteyneth, not onely those that be of our kinne and alliance, or frendes, or such as be knitte to vs in any ciuile bond of loue, but also those whom we \* know not, yea and our enemies.

\* Mat. 5. 44.  
Luc. 10. 5. 31. 36.  
Joh. 13. 2. 34.  
1. Thes. 4. 6. 9.

Ma. Why? what haue those to do with vs?

Sch. Surely they are knit to vs with the same bond, wherewith God hath coupled together all mankynd, which bond his will is to haue inuio-  
lable and \* stedfast, and therfore it can not be ta-  
ken away by any mans frowardnesse, hatred, or  
malice. For though any man hate vs, yet that  
notwithstanding he remaineth still our neigh-  
bour, and so must alway be accompted, bycause  
the same order by which this felowshyp and con-  
iynnyng among men is knit together, ought al-  
way to remayne stedfast and inuio-  
lable. And hereby it may be easily perceaued why the holy  
Scripture hath appointed Charitie or \* loue to  
be one of the principall partes of Religion.

\* Mat. 5. 44.  
Luc. 6. 27.  
1. Joh. 2. 9. and 3. 6.  
10. and 4. 19.

Ma. But what meaneth that addition in the end, that therein are conteyned the whole law and the Prophetes.

Sch. Because in very deede the summe of them all belongeth thercunto. For all the warnynges,

J. iij.

com-

\* Gal. 5. 22.  
1. Joh. 3. 18. 23.



commandementes, exhortations, promises, and threatenings, which the law it selfe and the prophetes and Apostles do euery where vse, are directed to nothyng els but to the end of this law as it were to a marke. And \* all things in the holy scriptures are so applied to charitie, that they seeme as it were to leade vs by the hand vnto it.

Ma. Now I would haue thee to tell me, what law that is that thou speakest of. Whether is it the same that we call the law of nature, or some other be- sides it?

Sch. I remember maister, that I haue long agoe learned this of you, that is, that the law, as the hyst reason, was by God graffed in the nature of man, while mans nature was yet \* sound and vncorrupted, beyng created after the image of God, and so this law is in deede and is called the lawe of nature. But since y nature of man became stained with sinne, although the \* mindes of wise men haue bene in some sorte lyghtened with the brightnesse of this naturall lyght, yet in the most part of men this light is so put out, that scarce any sparces therof are to be sene: & in many mens mindes is deeply graffed \* a sharpe hatred of God & me, against the ordinances of God & his comandements written in this law, which command most hartty loue to God and men. And hereof cometh so great vngodlynnesse toward God, and so deadly crueltie toward men.

Ma. How cometh it to passe that God would haue these commandementes written in Tables?

Sch. I will tell you. \* The image of God in man, is since the fall of Adam by originall sinne and by euill custome so darkened, and naturall iudgement

\* Mat. 7. b. 12.  
Luc. 6. b. 31.  
Rom. 13. c. 3. 10.  
Gal. 5. b. 14.  
2. Tim. 1. b. 5.

\* Gen. 1. d. 26. 27. 31.  
Eph. 4. f. 24.  
Colos. 3. b. 10.

\* Luc. 1. g. 79.  
Act. 14. c. 17. & 17. f. 27  
Rom. 1. c. 19.

\* Mat. 24. c. 9. 10. b. 12  
Job. 17. c. 14.  
2. Tim. 3. a. 2.

\* Luc. 1. g. 79.  
1. Cor. 2. d. 14.  
Eph. 4. d. 17. 18.



ment so corrupted, that man doth not sufficiently vnderstand what difference is betwene honest and dishonest, right and wrong. Mercifull God therfore, myndyng to renue the same image in vs, hath by his law writtē in tables, set forth the rule of \* perfect righteousnesse, and that so liuely and fully that God requireth no more of vs but to follow the same rule. For he accepteth none other sacrifice but \* obedience, and therfore he hateth all whatsoeuer it be that we admitte in religion or in the case of worshipping God without the warrant of his prescribed ordinance.

\* Ioh. 1. 9. 2. 3. 3. 119.  
2. 1.  
Baruc. 4. 2. 1.

\* 1. Reg. 1. 15. 2. 25.  
Osee. 6. c. 6.  
Mat. 12. 6. 11.

Ma. But where in this law there are no commandementes set out of euery mans priuate vocation, how can this be a perfect rule of lyfe?

Sch. Though here be no commaundementes expressly set out concernyng the duties of euery seuerall man, yet forasmuch as the law commaundeth to \* geue to euery man his owne, it doth in a summe compzise all the partes and duties of euery man priuately in his degree and trade of lyfe. And in these tables, the Lord hath bryefely and summarily cōprehended all those thynges which in the Scriptures are eche where most largely set out concernyng the seuerall commaundementes and duties of euery seuerall man.

\* Exo. 20. 5. 12. 15.  
3. toto capite.

Ma. Seyng then the law doth shew a perfect maner of worshipping God aright, ought we not to lyue wholly accordyng to the rule therof?

Sch. Yea, and so much that God \* promyseth life to them that liue accordyng to the rule of the law, and on the other side \* threatneth death to them that breake his law, as is aforesayd. And for this cause in my diuision I haue named obe-

\* Deut. 3. 2. 1. and 30.  
2. 15.  
Mat. 19. 17.  
Ioh. 12. 5. 50.

\* Deut. 11. 26. 28. and  
30. c. 17.  
Rom. 1. 2. 12. 8. 6. d. 23



**Dience as one of the principall partes of religion.**

*Ma.* Doest thou then thinke them to be iustified that do in all thynges obey the law of God?

\* Gen. 6. b. 5. & 8. d. 11.  
Prou. 20. b. 9.  
Rom. 7. c. 14. 15.  
Gal. 2. d. 16.

*Sch.* **Yea** surely, if any were able to performe it, they should be iustified by the law, but we \* are all of such weakenesse that no man in all pointes fulfilleth hys Dutie. For, though we put case that there be one founde that performeth the law in some poynt, yet shall he not therby be iustified before God, for he pronounceth them all to be \* accursed and abhominable that do not fulfill all thynges that are contained in the law.

\* Gal. 3. b. 10.  
Iac. 2. b. 10.

*Ma.* Doest thou then determine, that no mortall man is iustified before God by the law?

\* Job. 25. b. 4.  
Rom. 3. d. 23. & 4. c. 15.  
Gal. 2. c. 16. d. 21 and  
3. b. 10.

*Sch.* **No** man. For the \* Scriptures do also pronounce the same.

*Ma.* Why then did God make such a law as requireth a perfection aboue our habilitie?

\* Luc. 15. c. 10.  
Rom. 7. c. 20.  
Gal. 3. a. 3.

*Sch.* **In** makynge the law, God respected not so much what we were hable to performe, which by our owne fault \* are very weake, as what was meete for his owne righteousness. And forasmuch as none but the hyst \* righteousness could please God, it behoued that the rule of lyfe which he set out should be thoroughly perfect. Moreover the law requireth nothyng of vs but that we are bound to performe. But sithe we are farre from due \* obeying the lawe, men can haue no sufficient or lawfull excuse to defend them selues before God, and so the law accuseth all men for guilty, yea \* and condemneth them before the iudgement seate of God: and that is the cause why Paul calleth the law the ministerie of Death and Damnation.

\* Psal. 5. a. 4. 5. 6.  
2. Cor. 6. c. 14.

\* Job. 4. d. 17. and 15.  
b. 14.  
2. Par. 6. g. 36.  
Gal. 2. c. 16.

\* Rom. 3. c. 19. and 7.  
b. 3. 10.  
Gal. 3. b. 10.



Ma. Doth then the law set all men in this most remediable estate?

Sch. The vnbeleuing\* and the vngodly the law doth both set and leaue in such case as I haue spoken, who as they are not hable to fulfill the least iote of the lawe, so haue they no affiance at all in God through Christ. But among the godly the law hath other bles.

\* Deu. 27. d. 27.  
Rom. 3. b. 10.  
Iacob. 2. b. 10.

Ma. What vses?

Sch. First the law in requiring so\* precise perfectnesse of life, doth shew to the godly as it were a marke for them to leuell at, & a goale to runne vnto, that dayly profiting they may with earnest endeuor trauaile toward the hiest byrightnesse. This purpose and desire the godly by the guyding of God do conceiue. But principally they take heede, so much as they are hable to do and atteine to, that it may not be sayd that there is any notorizous fault in them. Secondly, whereas the law requireth thynges farre aboue\* mans power, and where they finde them selues to weake for so great a burden, the law doth rayse them vp to craue strength at y<sup>e</sup> Lordes hand. Moreover, when the law doth continually\* accuse them, it striketh their hart with a wholesome sorow, and driueth them to the repentance that I spake of, and to begge and obteyne pardon of God through Christ, and therewithall restrayneth them that they trust not vpon theyr owne innocencie, or presume to be proude in the sight of God, and is alway to them as a bridle, to withholde them in the feare of God. Finally when beholding by the law, \* as it were in a glasse, the spotted and vncleannesse of theyr

\* Deu. 6. b. 6. 7.  
Iof. 1. b. 7. 3.  
Ioh. 1. a. 2.

\* Psal. 119. a. 3.  
Rom. 7. c. 14.  
2. Cor. 3. b. 5.

\* Deu. 27. d. 27.  
Rom. 3. b. 10. 11. 12.  
2. Cor. 3. c. 9.

\* Rom. 3. c. 20. & 7. b. 7



Rom. 20. b. 9.  
Rom. 1. c. 20. 21.  
Gal. 2. c. 16.

Rom. 10. a. 4.  
Gal. 3. b. 10. c. 5. d. 24.

soules, they learne thereby that they are not able to attayne perfect righteousnesse \* by theyr woorkes, by this meane they are trayned to humilitie, and so the law prepareth them and sendeth them to seeke righteousnesse in Christ

*Ma.* Then, as farre as I perceiue, thou sayest that \* the law is as it were a certayne schoolemaster to Christ, to leade vs the right way to Christ, by knowing of our selues, and by repentance and fayth.

*Sch.* **Yea forsooth.**

*The second part. Of the Gospell and Faith.*

*Ma.* Sithe now my dere childe, thou hast, so much as it may be in a short abridgement, largely answered this matter of the Law and Obedience, good order requireth that we speake next of the Gospell, which conteineth the promises of God, and promisseth the mercie of God through Christ to them that haue broken Gods law, and to the which Gospell faith hath specially respect. For this was the second point in our diuision, and this also the very orderly course of those matters that we haue treated of, hath as it were brought vs by the hand vnto. What is now the summe of the Gospell and of our Faith.

*Sch.* Euen the same wherin the chiefe articles of the Christian faith, haue bene in olde tyme briefly knitte vp & contained, and which is commonly called the Crede or Symbole of the Apostles.

*Ma.* Why is the summe of our faith called a Symbole?

*Sch.* A Symbole by interpretation is a badge, marke, watchword, or token, whereby the soldiers of one side are known from the enemies.

For which cause the short summe of our faith, by which the Christians are seuerally known from them



them that be not Christians, is rightly called a Symbole.

*Ma.* But why is it called the Symbole of the Apostles?

*Sch.* Because it was first receiued from the Apostles owne mouth, or most faithfully gathered out of their writings, and allowed from the very beginning of the Chirch, and so hath continually remayned among all the godly firme, stedfast, and vnremoued, as a sure and stayed rule of Christian fayth.

*Ma.* Go to. I would haue thee now rehearse to me the Symbole it selfe.

*Sch.* **I will.** *I beleue in God the Father almightie, maker of heauen & earth. And in Iesus Christ his onely Sonne our Lord. Which was conceived by the holy Ghost, borne of the Virgin Mary. Suffred vnder Ponce Pylate, was crucified, dead, and buried. He descended into Hell. The third day he rose againe from the dead. He ascended into heauen, and sitteth at the right hand of God the father almighty. From thence shall he come to iudge the quicke & the dead. I beleue in the holy Ghost. The holy Catholike Chirch. The Communion of Saintes. The forgeuenesse of sinnes. The Resurrection of the body. And the life euerlasting. Amen.*

*Ma.* These thinges, my childe, thou hast briefly and in short summe set forth. Wherefore it is good that thou declare more plainely and at large what thou thinkest of euery particular. And first into how many partes doest thou diuide this whole confession of fayth?

*Sch.* Into fouer principall partes, in the first whereof is entreated of God the Father, and the creation of all thinges: in the second, of his sonne Iesus Christ, which part also containeth



the whole summe of the redemption of mā: in the third, of the holy Ghost: in the fourth, of y<sup>e</sup> Chirch and of the benefites of God toward the Chirch.

*Ma.* Goe forward then to declare me those fower partes in order. And first, in the very beginning of the Creede, what meanest thou by this word *Beleue*?

*Sch.* I meane thereby that I haue a true and a liuely fayth, that is to say, \* a Christian mans faith in God the Father, the Sonne, & the Holy Ghost, and that I do by this forme of confession \* testifie and approue the same faith.

*Ma.* Is there any faith that is not a true and a liuely Faith.

*Sch.* There is in deede a certaine generall faith, as I may so call it, and there is \* a Dead faith.

*Ma.* Sithe then it is a mater of no small weight that thou comprehendest vnder the name of Beleuing, and of a Christian fayth, that is to say, a true and liuely fayth, goe to and tell me what faith that same is, and how it differeth from the generall fayth, and also from the dead fayth.

*Sch.* The generall fayth is that which \* crediteth the worde of God, that is, which beleueth all those thinges to be true that are contained in the Scriptures concerning God, his incomprehen- sible, power, righteousnesse, wisdom, mer- cy toward the faithfull & godly, and most earnest seueritie toward the vnbeleuing & vngodly, and likewise all other things taught in the scriptures.

*Ma.* Doth not the true fayth that thou speakest of, beleue also all these same thinges?

*Sch.* Yea forsooth. But the true fayth goeth further, as I shall shewe by and by. \* For thus farre not onely vngodly men, but also the very  
Devils

\* Mat. 23. d. 19.  
Rom. 1. b. 17.  
Job. 1. b. 12. 13.  
Gal. 3. d. 26.

\* Mat. 10. c. 32.  
Rom. 10. b. 9.  
Heb. 4. d. 14.

\* Rom. 1. d. 23.  
Tit. 2. d. 16.  
Jacob. 2. d. 26.

\* Mat. 7. d. 22.  
Luc. 12. f. 47.  
1. Cor. 13. d. 2.

\* Rom. 1. d. 32.  
Tit. 1. d. 16.  
Iac. 2. d. 19.



Devils do beleue, and therefore neither are they  
 \* in deede faithfull, nor are so called. But the  
 true fayth, as it nothing douteth that all things  
 taught in the worde of God are most certainly  
 true, \* so doth it also embrace the promises made  
 concerning the mercy of God the father, and the  
 forgiuenesse of sinnes to the faythfull through  
 Jesus Christ, which promises are properly called  
 \* the Gospell. Which fayth who soever haue,  
 they do not onely feare God as the most migh-  
 ty Lorde of all, and the most righteous iudge  
 (which we already sayd that the most part of the  
 vngodly and the \* Devils them selues do) but al-  
 so they loue him as their most bountifull and  
 mercifull \* father. Whom as they trauaile in all  
 thynges to please (as becommeth obedient chil-  
 dren) with godly endeuors and workes, which  
 are called the frutes of faith, so haue they a good  
 and sure hope, of \* obteyning pardon through  
 Christ, when as men, they swarue from his will.  
 For they know that, Christ (whom they trust  
 vpon) \* appeasing the wrath of hys father, their  
 sinnes shall neuer be imputed any more vnto  
 them than if the same had neuer ben committed.  
 And though them selues haue not satisfied the  
 lawe, and their dutie toward God and men, yet  
 beleue they that Christ with hys most full obser-  
 uing of the law, hath abundantly satisfied God  
 for them, and are perswaded that by thys hys  
 \* righteousness and obseruing of the law of God,  
 them selues are accompted in the number and  
 state of the righteous, & that they are beloued of  
 God, even as if them selues had fulfilled the law.  
 And this is the \* iustification, which the holy

\* Job. 1. b. 13.  
Gal. 3. d. 25. 26.

\* 2nc. 24. e. 47.  
Rom. 4. c. 16.

\* Ecl. 6. a. 2.  
Luc. 2. b. 10. 11. & 4. c. 13.

\* Den. 10. d. 20.  
Psal. 111. b. 10.

\* Jac. 2. d. 19.

\* Den. 10. e. 12.  
Psal. 1. a. 2. 3.  
Coloss. 2. a. 6.  
Eph. 5. a. 1. 2. b. 3.

\* Mat. 1. d. 21.  
Rom. 3. d. 24. & 5. a. 1.

\* Eph. 2. c. 15. 16.  
Colos. 2. c. 14.  
Heb. 10. c. 17.  
1. Job. 2. a. 1. 2.

\* 1. Cor. 1. d. 30.  
2. Cor. 5. d. 18.  
Eph. 1. b. 6. 7.  
Phil. 1. b. 9.

\* Rom. 3. c. 21.  
Gal. 2. c. 16.



## Dead faith.

## Definition of lively and true faith

**Scriptures do declare that we obtaine by fayth.**

*Ma.* Can not these thinges also be in the deuils, or in wicked men?

*Sch.* Nothyng lesse. For \* though they feare, or rather with horroz do dread God as most mighty and righteous, for that they know he wil take vengeance of their vngodlinesse, yet can they neither haue any trust in hys goodnesse and mercy toward them, nor any recourse to hys grace, nor enter into any endeouour to obey his will. Therefore their fayth, although they dout not of the truth of the worde of God, is called \* a dead fayth, for that like a dype and dead stocke it neuer bringeth forth any frutes of godly life, that is, of loue to God, and charitie toward men.

*Ma.* Geue me then out of that which thou hast hether to sayd, a definition of that same liuely true and Christian faith.

### Faith defined.

*Sch.* \* Faith is an assured knowledg of the fatherly good will of God toward vs through Christ and an affiance in the same goodnesse, as it is witnessed in the Gospell, which fayth hath coupled with it an \* endeouour of godly life, that is, to obey the will of God the father.

*Ma.* Thou hast sufficiently declared, what thou meanest by the termes of Faith and Beleuing. Now goe forward and tell me in as apt wordes as thou cannest what thou vnderstandest by the name of God, which foloweth next in the Creede.

*Sch.* I will do the best I can, good master, as my wit and habilitie will serue me. I vnderstand that there is \* one nature, or \* substance, or soule, or minde, or rather \* diuine spirite, (for diuersly haue wise men both Heathen and Christian termed

\* Gen. 4. b. 13.  
Gen. 10. d. 24.  
Mat. 27. a. 4. 5.  
Iac. 2. d. 19.  
I. Joh. 4. d. 18.

Mat. 7. d. 23.  
Luc. 8. b. 13.  
I. Cor. 13. a. 2. 3. 6. 14.  
Iac. 2. d. 26.  
Gal. 1. d. 16.

\* Rom. 8. a. 1. b. 14. g.  
2. 39.  
Colos. 2. a. 2. 3.  
I. Thes. 1. b. 5.  
Heb. 10. d. 22. 33. g. 11.  
I. 1.  
I. Ioh. 1. a. 3.  
Mat. 13. c. 23.  
Gal. 5. a. 6.  
I. Pet. 1. c. 14. 15.

Gal. 4. b. 3.  
I. Pet. 1. a. 4.  
I. Ioh. 1. a. 3.  
I. Ioh. 4. d. 24.



med God, where in deede by no wordes he can be properly termed) \*eternall, without beginning and end, \*vnmearurable, \*vncorperall, inuisible with the eyes of men, of \*most excellent maiesty, which we call God, whom all peoples of the world \*must reuerence, and worship with huest honoz, and in him as in the best and greatest \*to settle their hope and affiance.

Ma. Seing there is but one God, tell me why in the confession of the Christian fayth thou reheardest three, the Father, the Sonne, and the Holy Ghost.

Sch. Those be not the names of \*of sondry Gods but of three distinct persons in one Godhed. For in \*one substance of God, we must consider, the \*Father which of him selfe begat the Sonne even from eternitie, the beginning and first authoz of all thinges: the \*Sonne, even from eternitie begotten of the Father, which is the eternall wisdom of God the Father: the \*Holy Ghost proceeding from them both, as the power of God spread abroad through all thynges, but yet so as it also continually abideth in it selfe: and \*yet that God is not therefore diuided. For of these three persons none goeth before the other \*in time, in greatnesse, nor in dignitie: but the Father, the Sonne, and the Holy Ghost, three distinct persons \*in eternitie of like continuance, in power even, in dignitie egall, & in godhead one. There is therefore \*one eternall, immortall, almightie, glorious, the best, the greatest, God the Father, the Sonne, and the Holy Ghost. For so hath the vniuersall number of Christians, which is called the catholike church, \*taught vs by the holy scriptures, concerning God the Father, the Sonne,

G. iiii.

and

\* Rom. 1. c. 20. & 16. D. 26.

\* Mat. 6. b. 13. & 19. b. 26.

\* Joh. 1. c. 18. Coloss. 1. c. 15.

\* Psal. 104. e. 31. Esa. 2. c. 10. D. 19. 1. Tim. 1. d. 17. & 6. c. 16.

\* 1. Cor. 10. g. 31.

\* Psal. 36. b. 7.

\* Mat. 23. b. 19. & Joh. 5. b. 7.

\* Joh. 10. f. 30. Gal. 3. c. 20.

\* Gen. 1. a. 1. 1. Cor. 3. b. 6.

\* Joh. 1. a. 1. & 17. a. 9. Coloss. 1. b. 15. Heb. 1. a. 2. j. 5.

\* Luc. 1. d. 35. Joh. 14. d. 26. Act. 5. a. 3. 4. 1. Cor. 12. a. 4.

\* Joh. 10. f. 30. 1. Cor. 8. b. 6. Gal. 3. c. 20.

\* Joh. 1. a. 1. & 5. c. 17. 11. d. 21. 23. Phil. 2. a. 6.

\* 1. Joh. 5. b. 7.

\* Deut. 4. f. 35. 39. Psal. 86. c. 9. 10. & 104. c. 30. 31. 1. Tim. 1. d. 17.

\* In Symbolis, sine confessionib. filii Christi. Apost. Nican. & Athan.



God the father.

God Almighty

and the Holy Ghost: where otherwise the infinite Depth of this myserie is so great that it can not with minde be conceiued, much lesse with words be expresse, wherein therefore is required a simplicitie of Christian sayth redy to beleue, rather \* than sharpenes of witte to search, or the office of the tong to expresse so secret & hidden a mystery.

Ma. Thou sayest true. Goe forward therefore. Why doest thou call God father.

Sch. Beside the same principall cause which I haue alredy rehearsed, which is, for that he is the \* naturall father of his onely sonne, begotten of him selfe from before all beginning, there be two other causes. why he both is in deede and is called our Father. \* The one is, for that he first created vs, and gaue life vnto vs all. \* The other cause is of greater value, namely for that he hath heauenly begotten vs agayne through the holy Ghost, and \* by sayth in his true and naturall sonne Iesus Christ he hath adopted vs his children, and through the same Christ hath geuen vs his kingdome and the inheritance of euerlasting life.

Ma. In what sense doest thou geue hym the name of Almighty?

Sch. For that, \* as he hath created the world & all thinges, so he hath the same in his power, gouerneth them by his prouidence, ordereth them after his owne will, and commaundeth all as it pleaseth him: so as there is nothing done but by his apointment or sufferance, and nothing is there which he is not hable to do: for I do not imagine God to haue a certayne idle power which he putteth not in vse.

Ma.

\* 12. 25. d. 26.

The first part  
of the Crede.

God the father.

Mat. 3. c. 17.

Joh. 1. b. 14.

Rom. 15. b. 6.

2. Cor. 1. a. 3. & 11. g. 31.

\* Gen. 1. d. 27.

Mal. 1. a. 5. & 2. b. 10.

\* Joh. 3. a. 3. 5.

1. Pet. 1. a. 3. d. 23.

\* Joh. 1. b. 12.

Rom. 2. c. 15. 17. d. 23.

\* 9. 4.

Gal. 4. a. 5. 6.

Eph. 1. a. 5. 6.

Tit. 3. b. 7.

\* Esa. 40. 8. 21.

Mat. 5. g. 45. & 10. f. 29

Eph. 1. b. 11.



*Ma.* Doest thou then make vngodly men also and wicked spirites subiectes to the power of God?

*Sch.* \* Why not? for els were we in most miserable case, for that we should neuer be out of feare if they might haue any power ouer vs without the will of God. But God, as it were with the bridle of his power, so restreyneth them that they can not once stirre but at his becke & sufferance. And we for our partes are vpholden with this comfort, that we are so in the power of our almighty Father, that not so much as \* one heare of ours can perish but by hys will that beareth vs so good will.

*Ma.* Goe forward.

*Sch.* \* Forasmuch as the minde of mā is not able of it selfe to conceiue the goodnesse & incomprehensiblenesse of most good & most great God, we adde further that he is the Creator of heauē and earth & of all things cōteined in them. By which wordes we signifie that God is, as it were in a glasse, to be beholden, and (so farre as behoueth vs) to be knownen in his workes and in y<sup>e</sup> orderly \* course of the world. For when we see that same vnrimeasurable greatnesse of the world and all the partes thereof to be so framed, as they could not possibly in beauty be fayzet, nor for profit be better, we forthwith thereby vnderstand the infinite power, wisdom, and goodnesse of the workeman and builder thereof. For who is so brutish, that in looking vp to heauen doth not perceiue that there is a God? Yea for this cause specially it semeth that God hath fashioned men out of the earth, tall, and vpight, that they should be beholders of thynges aboue & heauenly.

\* Job. 1. b. 10.  
 Luc. 21. d. 31 & 32.  
 Job. 10. e. 23. 29.  
 Act. 2. d. 23. & 4. e. 27.  
 23. & 12. b. 11.

\* Luc. 18. a. 7. and 2e.  
 c. 28.

\* Job. 1. c. 18.  
 1. Tim. 1. d. 17.

\* Gal. 19. a. 1. & 30.  
 b. 7.  
 Rom. 1. e. 19. 2e.



ly matters, and in beholding heaven might conceive the knowledge of hym.

*Ma.* How doest thou say that God created all things?

*Sch.* \* That God the most good and mighty Father, at the begynnyng and of nothyng \* by the power of hys word, that is, of Iesus Christ hys sonne, framed and made this whole visible world and all thinges whatsoever they be that are con-  
teyned therein, and \* also the vnicorpozall spirites, whom we call Angels.

*Ma.* But doest thou thinke it godly to affirme, that God created all spirites, even those wicked spirites, whom we call diuelles?

*Sch.* God dyd not \* create them such, but they by theyr owne euillnesse, fell from theyr first crea-  
tion, without hope of recouery, and so are they become euill, not by creation and nature, but by corruption of nature.

*Ma.* Did God thinke it enough to haue once created all thinges, and then to cast away all further care of thinges from thence forth?

*Sch.* I haue alredy briefly touched thys poynt. Whereas it is much more excellent to mainteine and preserue thynges created, than to haue once created them: we must certaynly beleue, \* that whē he had so framed the world & all creatures, he from thence forth hath preserued & yet preser-  
ueth them. For all thinges would runne to ruine, and fall to nothyng, vnlesse by hys vertue, & as it were by hys hand, they were vpholden. We also assuredly beleue \* that the whole order of nature, and changes of thynges which are falsely repu-  
ted the alterations of fortune, do hang all vpon God: \* that God guideth the course of the hea-  
uen

\* Gen. 1. 1. 4.  
Isa. 33. 6.  
Act. 14. 15.

\* Joh. 1. 1. 3.  
1. Cor. 3. 1. 6.  
Heb. 1. 1. 2.

\* Colos. 1. 1. 16.

\* Gen. 1. 1. 3.  
Joh. 3. 1. 4.  
Colos. 1. 1. 16.  
Jud. 1. 1. 6.

\* Psal. 75. 1. 3. & 104.  
P. 10. & 145. 1. 15.  
Heb. 1. 1. 3.

\* Mat. 10. 1. 29. 30.

\* Eze. 14. 1. 21.  
Isa. 39. 1. 40. and  
47. 1. 29.



uen, vpholdeth the earth, tempereth the seas, and ruleth this whole world, and that all thynges obey hys Diuine power, and by his Diuine power all thynges are gouerned: that he is the \* author of fayre weather and of tempest, of rayne and of drowth, of frutefulnessse and of barenesse, of health and of sickenesse: that of \* all thynges that belong to the sustentation and preseruyng of our life, and which are desired either for necessary vse or honest pleasure, finally of all thynges that nature nedeth, he hath euer genen and yet most largely geueth abundance and plenty with most liberall hand: to this end verily, that we should so vse them as becommeth mindefull and kynde childzen.

\* Leu. 26. a. 4. &c.

\* Psal. 144. c. 12. and  
145. c. 16. 17.  
Esa. 51. a. 3.  
Mat. 5. g. 45.  
Rom. 14. b. 6.  
1. Cor. 10. g. 31.  
Eph. 5. a. 4.  
1. Tim. 4. a. 3. 4.  
1. Pet. 5. b. 7.

Ma. To what end doest thou thinke that almightie God hath created all these thinges.

The finall  
cause.

Sch. The world it selfe \* was made for Man, and all thynges that are therein were prouided for the vse and profit of men. And as God made all other thinges for man, \* so made he man himselfe for his owne glory.

\* Gen. 1. 8. 26. 29. 30.  
Psal. 3. b. 7. &c.

\* Psal. 16. a. 4.  
Esa. 43. b. 7.  
Rom. 11. c. 36.  
Colos. 1. c. 16.

Ma. What hast thou then to say of the first begynnyng and creation of Man?

Sch. That which Moses wrote, that is: That God \* fashioned the first Man of clay, and breathed into him soule and life: and afterward out of the side of Man being cast in a sleepe, he tooke out woman and brought her into the world, to ioyne her to man for a companion of his lyfe. And therfore was \* Man called Adam, because he tooke his begynnyng of the earth: and \* woman was called Eua, because she was ordeined to be the mother of all lyving persones.

\* Gen. 2. b. 7. d. 21. 22.

\* Gen. 2. b. 7. d. 3. v. 19.

\* Gen. 3. d. 20.

Or Heu. 2.



## Creation of Man after the Image of God.

*Ma.* Where at thys day there is to be seen in both sortes both men and women, so great corruption, wickednesse, & peruersenesse; dyd God create them such from the begynnyng?

*Sch.* Nothyng lesse. For God beyng most perfectly good, can make nothyng \* but good. God therfore at the first, made man accordyng to hys owne \* image and likenesse.

\* Gen. 1. d. 31.

\* Gen. 1. d. 26.  
Colos. 3. d. 10.

*Ma.* What is that Image, accordyng to the which thou sayest that Man was fashioned?

*Sch.* It is most absolute righteousnesse, and most perfect holynesse, which most properly belongeth to the very nature of God: and which hath bene most euidently shewed \* in Christ our new Adam, and wherof, in vs there now scant appeare any sparckles.

\* Rom. 8. f. 29.

1. Cor. 15. f. 49.

2. Cor. 3. d. 18. & 4. d. 4  
Colos. 1. h. 15. and 3.  
b. 10.

*Ma.* Yea? do there scant appeare any?

*Sch.* Yea truely. For they do not now so shine, as at the begynning before the fall of Man, because Man \* with darknesse of sinnes, & mist of errors, hath extinguished the brightnesse of that image.

\* Rom. 1. c. 22.

1. Cor. 1. c. 12, 23. and

2. d. 14. and 3. d. 19.

Ephes. 4. d. 17.

*Ma.* But tell me how this came to passe.

*Sch.* I will tell you. When the Lord God had made thys world, \* he prepared a most finely trimmed garden, and most full of delite & pleasantnesse, euery where aboundyng with all delitefull thynges that might be wished. Herein the Lord God, for a certaine singular good will, placed man, & allowed him the vse of all thinges: onely \* he forbad hym the fruite of the tree of knowledge of good and euill, threatenynge hym with death if he once tasted of it. For reason it was that man \* haupyng receaued so many benefites should in so farre obeying shew himself willingly

\* Gen. 2. d. 8.

\* Gen. 2. d. 17.

\* Gen. 3. d. 11.

Isaiah. 6. d. 4, 5, 6. &c.



lyngly obedient to the commaundement of God, and that beyng contented with his owne estate, he should not, beyng himselfe a creature, aduance himself hyper agaynst the will of his creatoꝝ.

*Ma.* What then folowed?

*Sch.* The woman \* Deceiued by the deuill, per-  
swaded the man to taste the forbidden fruite, which thynge made them both forthwith subiect to death. And that heavenly image accordyng to which he was first created, beyng defaced, in place of wisdom, strength, holynesse, truth and righteousnesse, the iewelless wherewith God had adorned hym, there succeeded the most horrible plagues, \* blindnesse, weakenesse, bayne lying, and vnrighteousnesse, in which euils and miseries he also wrapped and ouerwhelmed his issue and all his posteritie.

*Ma.* But may it not seeme that God did too rigorously punish the tastyng of one apple?

*Sch.* Let no man extenuate the most haynous offence of man as a small trespasse, \* and wey the Deede by the apple and the onely excesse of gluttonie. For he with his wife, caught & snared with the gilefull \* allurements of Satan, by infidelitie revolted from the truth of God to a lye: he gaue credite to the false suggestions of the Serpent, wherein he accused God of vnt ruth, of enuy, & of malicious withdrawyng of some goodnesse: hauyng receyued so many benefites, \* he became most vnthankfull toward the geuer of them: he the issue of the earth, not contented that he was made according to y<sup>e</sup> image of God, with \* intolerable ambition and pride sought to make himself egall with the maiestie of God. Finally \* he with

\* Gen. 3. a. 1. b. 6. 7.

\* Act. 14. c. 12. 13. and 17. c. 22.

Rom. 1. c. 22. and 3. b. 7. 8.

1. Cor. 2. d. 14. Eph. 4. d. 17. 18. e. 22.

\* Gen. 3. a. 6.

\* Gen. 3. a. 4. 5.

\* Psal. 2. b. 4. 5. 6.

\* Gen. 3. d. 22.

\* Gen. 3. b. 11.

Of. 6. b. 7.

Rom. 5. d. 19.



Dre to himselfe from alleageance to his creator, yea and malepertly shoke of his yoke. Vaine therfore it is to extenuate the sinne of Adam.

*Ma.* But how can it seme but vnrighteous, that for the parentes fault, all the posteritie should be deprived of soueraigne felicitie, and burdened with extreme euils and miseries?

*Sch.* Adam was the first parent of mankynde. Therefore God endued hym with those ornamentes, to haue them or lose them for hym & hys, that is, for al mankinde. So soone as he therfore was spoyled of them, his whole nature was left naked, in penury & destitute of all good thynges.

So soone as he was defiled with that spot of sinne, \* out of y roote and stocke corrupted, there sprong forth corrupted branches, that coueyed also their corruption into the other twigges springyng out of them. Thence it came that so short,

\* small, and vncertaine race of life is limited vnto vs. Thence came the infirmitie of our flesh, \* the feblenesse of our bodie, the weakenesse & frailenesse of mankinde. Thence came y horrible \* blindness of our mindes, & peruersnesse of our hartes.

Thence came that crookednesse, and corruptnesse of all our affections and desires. Thence came that \* seedeploot, and as it were a sincke of all sinnes, with the faultes wherof mankynde is infected and tormented. Of which euill, learned Christians that haue sought the proper and true name, haue called it Originall sinne.

*Ma.* Doth mankind suffer the punishmentes of this sinne in this lyfe onely?

*Sch.* No. But mans nature hath bene so corrupted and destroyed with this native mischief, that

\* Rom. 5. b. 12. 14. c. 17. 13. 15.

1. Cor. 15. c. 22. g. g. 43

\* Psal. 100. a. 3. 6. 7. b. 9. 10. and 102. b. 8. 9. and 109. 23. 35.

\* Job. 14. a. 1. 36.

\* Rom. 1. c. 22. 1. Cor. 3. c. 13. 19. Ephs. 4. d. 17. 18. 19.

\* Rom. 5. b. 12. 13



if the goodnesse and \* mercie of almighty God had not, with applying a remedie, holpen & releued vs in affliction, like as we fell in our wealth into all calamities, & in our bodie into all \* miseries of diseases and of death, so should we of necessitie fall hedlong \* into darknesse and euerlasting night, and into fyre vnquenchable, there withall kynde of punishment to be perpetually tormented. And no maruell it is, that \* other creatures also incurred that payne which man deserved, for whose vse they were created. And the whole order of nature beyng troubled both \* in heauen & in earth, harmefull tempestes, barrennesse, diseases, and infinite other evils, brake into the world, \* into which miseries and woes, beside the said natie mischief, we by our owne many and great sinnes are most deseruedly fallen.

*Ma.* O deadly and horrible plage and calamitie by sinne! But what remedie is that which thou sayest that God hath prouided for vs, wherein our forefathers, and from thence forth all their posteritie haue set and setle their hope?

*Sch.* Forsooth, they were comfortably raysted to that hope of saluation which they haue conceived of fayth in Iesus Christ the deliuerer & saviour \* promised them of God. For that is it which now followeth next in the Creede: *I beleue in Iesus Christ. &c.*

*Ma.* Did God geue also to our first parentes by and by hope of deliuerance by Iesus Christ?

*Sch.* Yea. For as he thrust \* Adam and Eue out of the garden, after that he had first sharply chastised them with wordes, so he cursed the Serpent, and thretened him \* that the tyme should one day

H.iii.

come

\* Gen. 3. 8. 14. 17.  
Mat. 1. 8. 21.  
Colos. 1. 8. 13.

\* Gen. 3. 6. 17. 18. 19.

\* Mat. 8. 6. 18. and 12. 6. 13.

\* Gen. 3. 6. 17.

\* Gen. 3. 6. 17. 18. 19.

\* Psal. 6. 6. 7.  
2. Cor. 11. 8. 30.

The second  
part of the  
Creede.

God & Sonne.

\* Gen. 3. 6. 14. 15.

\* Gen. 3. 5. 11. 12. 13.  
17. 23. 24.  
\* Gen. 3. 6. 14.



*The seede of the woman promised.*

come, when the seede of the woman should  
broose his head.

*Ma.* What seede is that, wherof God speaketh?

\* Gal. 3. r. 16. 19.

*Sch.* That same seede\* is (as saint Paul playn-  
ly teacheth vs) **I**esus **C**hrist the sonne of **G**od  
very **G**od, and the sonne of the virgin very man,  
in whom we professe in the second part of the  
**C**reede, that we settle our hope and confidence:  
which was\* conceyued of the **H**oly **G**host, and  
borne of the nature of the holy, chaste, and vnde-  
filed virgin **M**ary, and of the same mother he  
was so borne, and nourished, as other infants be,  
\* sayng that he was altogether pure and free  
from all contagion of sinne.

\* Mat. 1. d. 20. 22.

Luc. 1. d. 31. 35.

\* Job. 1. d. 29.

Eccl. 4. d. 15. and 9. d.

14.

*Ma.* Did God thinke it sufficient once in the olde  
Testament to haue made promise of this seede?

*Sch.* **N**o. But this most ioyfull promise to man-  
kynde, \* which was first made to our parentes,  
the **L**ord **G**od dyd oft confirme to their poster-  
tie, to the end that men should haue the greater  
expectation of the performance of it. For after he  
had\* entred into couenant by circumcision with  
**A**braham and hys seede, he confirmed hys pro-  
mise first to **A**braham hymselfe, & then to **I**saac  
hys sonne, and after to **J**acob his sonnes sonne.  
Last of all with most euident oracles vttered\* by  
**M**oses and hys other **P**rophetes, he continued  
and maintained the assurednesse of his promise.

\* Gen. 3. d. 14. 15.

\* Gen. 17. b. 10 & 22. d.

18. & 26. a. 4. & 28. c. 14

\* Deut. 20. g. 15. and

34. a. 4.

Psal. 39. a. 4. f. 35.

Esa. 53. g. 54. a. 3. and

65. b. 9.

*Ma.* What meane these wordes: *To broose the Ser-  
pentes head?*

\* Psal. 74. r. 13. and

140. a. 3. 4.

Eccle. 10. b. 10.

1 Smes. 9. a. 3.

*Sch.* **I**n\* the head of the **S**erpent hys poyson is  
conteyned, and the substance of hys lyfe and  
strength consisteth. Therefore the **S**erpentes  
head signifieth the whole strength, power, and  
kyngdome



kyngdome, or rather the tyrannie of the deuill the old serpent: \* all which, Iesus Christ, that same sede of the woman, in whom God hath performed the full summe of his promise, hath subdued by the vertue of his death. And so in breakyng the serpent's hed, he hath rescued & made free from tyrannie, all them that trust in hym. For thys is it which we here professe in the Crede, that we

B E L E V E I N I E S V S C H R I S T T H E S O N N E O F G O D, that is, that Iesus Christ is the deliuerer & sauour of vs which were holden bond, and fast tyed with impietie & wickednesse, and wrapped in the snares of eternall death, and holden thral in foule bondage of the serpent the deuill.

Ma. It semeth me that thou hast expounded the name of I E S V S with a very playne declaration.

Sch. It is true. For I E S V S in Hebrew signifieth none other, than, in Greke S O T E R, in Latin S E R V A T O R, & in English a S A V I O V R. For they haue no fitter name to expresse the force & signification therof. And by thys that we haue sayd, it can not now be vnknownen, why he had this name. For he alone hath deliuered & saued them that be his from eternall damnation, wherunto otherwise they were apointed. Some other in dede haue taken vpon them this name, bicause it was thought that they had saued some mens bodies, \* but Iesus Christ alone is able to saue both soules and bodies of them that trust in him.

Ma. Who gaue hym this name?

Sch. The Angel by the commaundement of God him selfe. And \* also it was of necessitie, that he should in dede answer and performe the

I. i.

name

\* Mat. 1. d. 21.  
Act. 10. f. 33.  
Colos. 1. d. 13.  
2. Tim. 2. d. 26.  
Heb. 2. d. 14. 15.  
1. Joh. 3. v. 3.

\* Mat. 1. d. 21.  
Act. 4. b. 10. 17.  
Rom. 5. b. 9. 10.  
Phi. 2. b. 9.

\* Mat. 1. d. 21.  
Luc. 1. c. 31. & 2. c. 23.



name that God had geuen him.

*Ma.* Now tell me what meaneth the name of Christ.

*Sch.* It is as much to say, as \* Anointed, whereby is meant that he is the soueraigne King, Priest, and Prophet.

*Ma.* How shall that appeare?

*Sch.* By the holy Scripture, \* which both doth applie anointing to these three offices, and doth also oft attribute the same offices to Christ.

*Ma.* Was then Christ anointed wyth oyle, such as they vsed at creation of kynges, priestes, and prophetes in old tyme?

*Sch.* No. But with much more excellent oyle, namely \* with the most plentiful grace of the holy ghost wherewith he was filled, and \* most abundantly endued wyth hys diuine riches. Of which heauenly anoynting, that outward anoynting was but a shadow.

*Ma.* Obteined he these thynges for him selfe alone, or doth he also geue vs any commodities therby?

*Sch.* Yea, Christ receiued these thynges of hys father, to the intent that he should communicate the same vnto vs, in such measure and manner as he knew to be most mete for euery of vs. For \* out of hys fulnesse, as out of the onely, holy, and euer encreasing noble fountayne, we all do draw all the heauenly good thynges that we haue.

*Ma.* Doest thou not then say that Christes kyngdome is a worldly kyngdome?

*Sch.* No: but \* a spirituall and eternall kyngdome, that is gouerned and ordered by the word  
and

\* Psal. 2. a. 6. & 109.  
a. 5.  
Dan. 9. g. 24. 25.  
Luc. 7. c. 16.  
Act 7. e. 37.

\* Leui. 4. a. 3.  
1. Reg. 16. a. 1. b. 12. 13.  
3. Reg. 19. d. 15. 16.

\* Luc. 4. c. 18.  
Act. 4. c. 27. & 10. f. 38.  
Heb. 1. c. 9.

\* Joh. 1. b. 14. 16.

\* Luc. 22. e. 29.  
Joh. 1. b. 14. 16.  
2. Cor. 1. d. 21.  
Colos. 1. b. 13.  
2. Tim. 4. a. 8.

\* Luc. 1. d. 32.  
Joh. 18. f. 36.  
Col. 1. b. 13. 14.  
2. Tim. 4. a. 10.



and spirit of God, which bring with them righteousness and life.

Ma. What fruite take we of this kingdome?

Sch. It furnisheth vs with \* strength and spirituall armour to vanquish the flesh, the world, sinne, and the deuill, the outragious and deadly enemies of our soule: it geueth vs blessed freedom of consciences: finally it endoweth vs with heauenly riches, and comforteth and strengtheneth vs to liue godly and holily.

\* Rom. 13. b. 12. 2. 16. c. 20.

2. Cor. 6. b. 7. 3. 10. a. 4. Eph. 4. b. 3. 3. 6. b. 11.

Ma. What maner of Priest is Christ?

Sch. The \* greatest and an euerlasting priest, which onely is hable to appeare before God, onely hable to make the sacrifice that God will allowe and accept, and onely hable to appease the wrath of God.

\* Ios. 1. 10. b. 4.

Heb. 4. d. 14. 15. 3. b.

6. 3. 7. a. 3. b. 11. c. 15. 16.

21. 26. 36. 3. 9. d. 14.

Mv. To what commoditie of ours doth he this?

Sch. For \* vs he craueth and prayeth peace and pardon of God, for vs he appeaseth the wrath of God, and vs he reconcileth to his father. For Christ alone is our Mediator, by whom we are made at one with God. Mea he maketh vs as it were \* fellow priestes with hym in his priesthode, geuing vs also an entrie to his father that we may with assurednesse come into hys presence, and be bold by him to offer vs and all ours to God the father in sacrifice.

\* Luc. 2. b. 14.

Job. 14. d. 27.

Act. 10. f. 36.

Eph. 2. c. 14. 17.

Colos. 1. c. 20.

1. Tim. 2. b. 5.

Heb. 9. b. 14. 15.

\* Rom. 3. c. 14. 15.

3. 12. a. 1.

Gal. 4. a. 5. 6.

Eph. 3. b. 12.

Ma. What maner of Prophet is Christ?

Sch. Whereas men did \* despise and reiect the prophetes the seruantes of almighty God, sent before by hymselfe to teach mortall men his will, and had wyth their owne dreames and inuentions darkened and drowned hys holy word, he

\* Mat. 15. a. 3. 9.

3. 21. d. 34. 37.

Luc. 11. g. 47. 50.

Act. 7. f. 51. 52.

Heb. 1. a. 1. 2.

J. ij.

himselfe



himselfe the sonne of God, the lord of all prophets came downe into thys world, that fully declaring the will of his father, he might make an end of all prophecies and foretellings. He therefore came \* hys fathers embassadoz and messenger to men, that by hys Declaration they myght be brought into the right knowledge of God and into all truth. So in the name of CHRIST are contained those three offices which the sonne of God receiued of his father and fulfilled, to make vs parteners with him of all the fruite therof.

Ma. It semeth then that in a summe thou sayest thus, that the sonne of God is not only called and is in dede IESVS CHRIST, that is, the Sauour, King, Priest, and Prophet, but also that he is so for vs and to our benefit and saluation.

Sch. It is true.

Ma. But sith this honor is geuen to \* all the godly, to be called the children of God, how doest thou call Christ the onely sonne of God?

Sch. God is \* the naturall father of Christ alone, and Christ alone is naturally the sonne of God, being begotten of the substance of the father, and being of one substance with the father. But vs hath God freely through Christ made and adopted his children. Therefore we rightly acknowledge Christ the only sonne of God, sith this honor is by his owne and most iust right due vnto hym: yet the \* name of children by right of adoption is also freely imparted to vs through Christ.

Ma. Now how doest thou vnderstand that he is our Lord?

Sch.

\* Joh. 1. a. 4. & 8. d.  
26. e. 40. & 15. c. 15. &  
27. a. 6. & f.

\* Joh. 1. b. 12. 13. & 11.  
g. 52.  
Rom. 9. f. 26.

\* Mat. 2. c. 15. & 3. d. 17.  
Joh. 1. b. 14. c. 43. & 14.  
b. 10.  
Heb. 1. a. 3. & 5. b. 5.

\* Rom. 8. e. 17.  
Gal. 4. d. 5.  
Eph. 1. a. 5.  
1. Joh. 3. a. 1.



Sch. For that the Father hath geuen hym \* Dominion ouer men, angels, and all things, and for that he gouerneth the kingdome of God both in heauen and in earth, with hys owne wyll and power. And hereby are all the godly put in minde, that they are not \* at their owne libertie, but that both in their bodies and soules, and in their lyfe and death, they are wholly subiect to their Lorde, to whom they ought to be obedient and seruiceable, in all thynges, as most faythfull seruantes.

\* Den. 10. c. 17.  
Mat. 9. a. 6. & 10. a. 1.  
& 28. b. 18.  
Luc. 1. b. 32.  
Eph. 1. b. 20.

\* Den. 10. b. 12. c. 20.  
Gal. 1. a. 6.

Ma. What followeth next?

Sch. Next is declared how he tooke vpon hym mans nature, and hath performed all thynges needefull to our saluation.

Ma. Was it then necessarie that the sonne of God should be made man?

Sch. Yea. For \* necessary it was that what man had offended agaynst God, man should abyce and satisfie it, which most heavy burden none but \* the man Jesus Christ was able to take vp and beare. And other \* mediator could there not be to set men at one wyth God, and to make peace betwene them but Jesus Christ both God and man. Therefore beyng made man he did, as it were put vpon hym our person, that he might therein take vpon him, beare, perforce and fulfill the partes of our saluation.

\* Mat. 17. b. 22. 23. &  
20. b. 13. 19.  
Joh. 11. f. 50.  
Rom. 5. c. 15. & c.  
1. Cor. 15. c. 21.  
Johi. 2. a. 6. 7.  
Heb. 2. b. 9.  
\* Esa. 53.

\* 1. Tim. 2. b. 5.  
Heb. 9. b. 15. & 12. f. 24.

Ma. But why was he conceiued of the holy ghost, and borne of the virgin Mary, rather than begotten after the vsuall and naturall maner?

Sch. It behoueth that he that should and could satisfie for sinnes, and entierly restore wicked and

J. iij.

Damned



\* Joh. 1. d. 29.  
1. Cor. 5. b. 7.  
Heb. 4. d. 5. & 9. d. 14.

\* Gen. 6. b. 5. 6.  
26 Joh. 14. a. 2. 3. & 51. a. 5.  
27 Rom. 3. c. 10.

\* Esa. 7. c. 14.  
Mat. 1. c. 20. 23.  
Luc. 1. c. 31. d. 35.

\* Ero. 12. a. 5.  
Joh. 1. d. 29. 36.  
1. Joh. 1. d. 19.  
Aper. 14. a. 4.

\*  
B.  
A.

\* Gen. 22. d. 18.  
30 Esa. 11. a. 1.  
b. 1 Mat. 1. a. 1. & 22. d. 42.  
31 Rom. 1. a. 2.

\*  
B.  
A.  
1.

\* Cl. 53. toto. & 61. a. 1.  
Jere. 33. c. 14.

Damned persons, should not hymselfe \* be Defiled  
oz blemished wyth any stayne oz spot of sinne,  
but he endewed with singular and perfect vp-  
rightnesse and innocencie. Therefore when the  
seede of man was wholy \* corrupt and defiled, it  
behoued that in conception of the sonne of God  
there should be the maruellous and secret wor-  
king of the holy Ghost whereby he might be fa-  
shioned \* in the wombe of the most chaste and  
pure virgin, and of her substance, that he should  
not be defiled with the common stayne and in-  
fection of mankinde. Christ therefore that \* most  
pure lambe, was begotten and bozne by the ho-  
ly Ghost and the conception of the virgin with-  
out sinne, that he might cleanse, wash, and put  
away our spottes, who as we were first concei-  
ued and bozne in sinne and vncleannesse, so do  
still from thence forth continue in vncleane life.

*Ma.* But why is there in this Christian confession,  
mention made by name of the virgin Marie?

*Sch.* That he may be knowne to be that \* true  
seede of Abraham and Dauid, of whom it was  
from God foretolde and foreshewed by the pro-  
pheties of the prophetes.

*Ma.* By this that hath bene sayd, I perceauē that  
Iesus Christ the sonne of God did put on mans na-  
ture for saluation of men. Now goe forward. What  
was done next?

*Sch.* That same most ioyfull and altogether  
heauenly Doctrine of restoring saluation by  
Christ, which Doctrine is in Greeke called *Euan-*  
*gelion*, the Gospell oz glad tydings, \* which in  
olde tyme was disclosed by the holy prophetes  
the



the seruantes of God, \* he him selfe at length the Lord of prophetes Iesus Christ the sonne of God and also of the virgin, euen the same promised seede, hath most clerely taught all men, and \* commaunded his Apostles, whom hee chose for that purpose, to teach the same throughout the whole world.

Ma. Did he thinke it enough to haue simply and plainly taught this doctrine in wordes?

Sch. No. But, to the end that men should with more willyng myndes embrace it, he confirmed and approued the same \* with healing of diseases, \* chacing away deuilles, and with infinite other good deedes, miracles, and signes, wherof \* both hys owne lyfe, and the lyfe of hys Apostles most innocently and holily ledde, was most plentifull.

Ma. But why doth the Crede omit the storie of his life, and passeth streight from his birth to his death?

Sch. Bicause in the Crede are rehearsed onely the \* chiefe pointes of our redemption, and such thinges as so properly belong to it, that they conteine as it were the substance therof.

Ma. Now tell me the order & maner of his death.

Sch. He was \* wickedly betrayed. and forsaken of his owne disciples, falsly and maliciously accused of the Jewes, condemned by Pontius Pilate the iudge, cruelly beaten with sore stripes, vilely handled and scorned, haled vp to the crosse and fastened vpon it, and so tormented with all extreme paynes he suffered shamefull and most painefull death.

I.iiij.

Ma.

\* Luc. 4. c. 18.  
Act. 3. d. 22. 23. & 7. c. 37

\* Mat. 23. d. 18. 19.  
Mar. 16. d. 15.

\* Mat. 4. d. 24. & 8. a.  
2. d. 13. 15.

\* Mat. 9. c. 13.  
Act. 10. f. 38.

\* Act. 2. d. 22. g. 43. g.  
3. a. 6. & 5. a. 5. c. 12. 15.  
16. 19.

\* Esa. 53. toto.  
Act. 13. d. 23. 27. & c.

\* Esa. 53.  
Mat. 26. b. 14. f. 59. 60.  
61. & 27. c. 26. 28. 33.  
34. & c.  
Mar. 15. toto.  
Luc. 23. toto.  
Joh. 18. & 19. toto.



*Christ willingly died for our sinnes.*

*Ma.* Is this the thanke and recompence they gaue him for that heauenly doctrine, and for these most great and infinite benefites?

*Sch.* These thynges verily they did to hym for their partes cruelly, maliciously, and wickedly. But he,\* of hys owne accord and willingly suffered and performed all these thynges, to the intent wyth thys most swete sacrifice to appease hys father toward mankinde, and\* to pay and suffer the paynes due to vs, and by this meane to deliuer vs from the same. Neither is it vnuised among men, one to promise, and to be suretie, yea sometyme to suffer for an other.

\* But wyth Christ as our suretie, so sufferynge for vs, God dealt as it were wyth extremitie of law: but to vs whose sinnes, deseruynges, punishments, and due paynes, he layed vpon Christ, he vsed singular lenitie, gentlenesse, clemencie and mercie. Christ therfore suffered, and in suffering ouercame death, the paine appointed by the euerliuing God for mens offense. Yea and by his death he ouercame, subdued, ouerthrew, and vanquished hym that had the dominion of death, that is\* the deuill, from whose tyrannie and thraldome he rescued vs & set vs at libertie.

*Ma.* But sith we are neuerthelesse punished wyth death which dayly hangeth ouer vs, and do still suffer the penaltie of our sinne, what frute receiue we of this victorie?

*Sch.* Surely most large frute. For by Christes death it is come to passe that to\* the faythfull, death is now not a destruction, but as it were a remouing & chaunging of lyfe, & a very short and sure

\* Mat. 26. d. 28.  
Marc. 10. f. 45.  
Ioh. 10. b. 11. c. 15. 17. 18.  
Rom. 4. d. 25.  
Coloss. 1. c. 20.

\* Esa. 53. toto.  
2. Cor. 5. 21.  
Gal. 1. a. 4.  
Eph. 1. b. 7.  
Coloss. 2. c. 14.

\* Gen. 42. d. 19. e. 24.  
f. 37. g. 43. h. 9. c. 23. f.  
44. c. 16. d. 32. 33.

\* Act. 10. c. 38.  
Coloss. 1. b. 13.  
Ioh. 2. d. 14.

\* Inc. 23. f. 43.  
Ioh. 11. c. 25. 26.



sure passage into heauen, whether we ought to follow our guide without feare, which as he was not destroyed by death, so will he also not suffer vs to perish. Wherefore the godly ought now no more to shrink or quake \* for feare of death, which is to them the refuge from all the labors, cares, and euilles of this lyfe, and their leader to heauen.

\* Job. 11. b. 17.  
1. Cor. 15. c. 18.  
1. Thel. 4. c. 13. 14.

Ma. Commeth there any other profite to vs by the death of Christ?

Sch. In them that through fayth are of one bo-  
die with Christ, croked \* affections and corrupt  
desires, which we call the lustes of the flesh, are  
as it were crucified with hym, and dye, so as  
they haue no more dominion in our soules.

\* Rom. 6. a. 4. 7. b. 11.  
12. 13. d. 22. 23. a. 1. 2. 3.  
b. 10. 11. 13.  
Colos. 2. c. 13.

Ma. Why is the Romane gouernor, vnder whom  
he suffred, expressely named?

Sch. First the certaine expressing of the persons  
and tymes byngeth credite to the matter. Se-  
condly the very thing it self declareth that Christ  
tooke our nature vpon hym at hys due tyme, the  
very tyme limited and appointed by God, that  
is, when the \* scepter was transferred from the  
issue of Iuda, to the Romanes, and \* to foreine  
kyniges that held the kingdome of sufferance vn-  
der the Romane Empire. Moreover it had bene  
long before foreshewed by God, that Christ shold  
be \* deliuered to the Gentiles to execution, and  
should suffer death by the iudges sentence.

\* Gen. 49. b. 10.  
Dan. 9. g. 25.  
\* Luc. 2. a. 1. 4. 7. a. 15.

\* Psal. 2. a. 2.  
Luc. 18. f. 31. 32. 33. 24.  
c. 26.

Ma. Why so?

Sch. He being guiltlesse was condemned by the  
iudges sentence, that he might \* before the hea-  
uenty iudgement seate acquite and entierly re-

\* Esa. 53. b. 9. 3.  
Ro. 8. a. 1. 6. 3. 8. a. 11.  
2. Cor. 5. d. 18. 21.  
1. Pet. 3. d. 18.



**Christ guiltlesse condemned of the Iudge.**

store vs that were gyltie, whose cause was conuicted and condemned by the iudgemēt of God. For if he had bene murdered by theues, or slayne with sword by priuate men in an vprize or sedition, such death could haue had no forme of satisfaction and recompense.

*Ma.* But Pilate \* did beare witnesse of hys innocencie.

*Sch.* Pilate dyd well to beare such witnesse of hym, \* sith he euidently knew hym innocent. For if he had been gyltie, he had not ben fitt nor mete to beare and pay the paines of the sinnes of other, and to appease God toward sinners. But the same Pilate accombred with the continuall and agreable cryeng out of the Jewes, \* and werped and ouercome with theyr importunate outcries, dyd afterward accordyng to the peoples mynde and request condemne innocent Christ. Wherby it is playne that he was not punished for hys owne sinnes, \* which were none at all in hym, nor suffered paines due to hym selfe, but dyd beare and pay the paynes due to mens wickednesse, not due to hym selfe, which of hys owne will he toke vpon hym, suffereng for them by hys willyng death, and with hys owne guiltlesse blood washyng away the spottes of our offenses.

*Ma.* But for what cause dyd the people so bitterly and throughly hate a man of so great and singular vprightnesse and innocencie?

*Sch.* The \* Priestes, Pharisees and Scribes, burnyng with the fyre of enuie, when they could \* not abyde the face and lyght of the truth,

\* in

\* Mat. 27. c. 18. 19.  
Marc. 15. b. 10.  
Luc. 23. b. 14.  
Job. 12. g. 18.

\* Esa. 53. a. 5.  
Job. 1. c. 29. 36.  
1. Pet. 2. b. 18.

\* Mat. 27. c. 12.  
Luc. 23. b. 12. 21. 23. 34

\* Esa. 53. a. 4. 5.  
1. Pet. 2. b. 24 and 7.  
D. 18.

\* Mat. 27. b. 18.  
Marc. 15. a. 10.

\* Mat. 15. b. 12.  
Luc. 20. c. 19.  
Job. 8. c. 40. 45. and  
21. b. 47.



\* incensed the hatred of the unwise multitude agaynst the rescuer and Defender of the truth.

\* Mat. 27. 1. 20.  
Marc. 15. 11.

Ma. Sithe he was condemned by the iudges sentence, why doest thou say that he dyed of hys owne will?

Sch. If the Pharisees, Scribes, or other Jewes, or they all together, had had power of lyfe and death vpon Christ, they had long before hastened hys death, \* for they oftentymes before had conspired hys death and destruction. Yea and also where they had determined to differre the execution till an other tyme, because the feast of \* Sweete bread was now at hand, which feast the Jewes were accustomed yere to kepe holy with most great religiousnesse and solemnitie, they could not bring that intent to passe, but that he suffered even hard before the feast day, in a time most vnseasonable for them, but appointed by God for this purpose. Whereby sufficiently appeareth, that no gouernance of these thinges and tymes was in theyr hand and power, but that \* of his owne will, not compelled by any force, he suffered this death for our saluation.

\* Luc. 11. 8. 53. & 20. 6.  
19.  
Ioh. 8. 59. and 11. 5.  
53. 57.

\* Mat. 26. a. 4.  
Marc. 14. a. 1.

\* Esa. 53. 6. 7. d. 12.  
Mat. 20. d. 23. & 26. f.  
53.  
Ioh. 10. d. 17.

Ma. Why did God specially appoint that day for hys death?

Sch. That by the very tyme also it might be perceived, that Christ is that \* Pascale Lambe, that is to say, the truely chaste and pure lambe, that should be slayne, and yelde him selfe the most acceptable sacrifice to hys father for vs.

\* Mat. 26. a. 4.  
Luc. 22. a. 1. 7.  
Marc. 14. a. 1.  
1. Cor. 5. c. 7.  
Heb. 7. d. 27.

Ma. Sithe he had the power to choose hys owne death, why would he be crucified rather than suffer any other kynde of death?

R. if.

Sch.



*The great agonie of minde that Christ suffered.*

\* *Mat. 26. d. 39. 42.*  
*Marc. 15. c. 23.*  
*Luc. 22. d. 37.*  
*Job. 1. b. 14.*

\* *Mat. 21. d. 23.*  
*Gal. 3. b. 13.*

\* *Esa. 53. toto.*  
*Isa. 22. a. 6. 7. c. 12.*  
*33. 34.*  
*Mat. 26. g. 67. & 27. c.*  
*21. 26. 28. d. 34. 38. e.*  
*44. f. 48.*  
*Job. 1. a. 7. 8.*

\* *Esa. 53. a. 6.*  
*Isa. 22. a. 1.*  
*Mat. 26. d. 38. & 27. f.*  
*46.*  
*Luc. 22. d. 41.*

\* *Esa. 53. a. 4. 5. b. 8.*  
*Job. 1. b. 13.*

Sch. First for his fathers will, wherunto he \* cō-  
 formed hymselfe, and which had bene long afore  
 in olde tyme vttered and declared by God by so  
 many prophecies, and oracles, signes and to-  
 kens. Moreover his will was to suffer all extre-  
 mitie for vs that had deserued all extremitie. For  
 that kynde of death was of all other \* most accur-  
 sed and abhominable, which death yet he chesely  
 chose to dye for vs, to the entent to take vpon  
 hym selfe the greuous curse, wherein our sinnes  
 had bound vs, and thereby to deliuer vs from  
 the same curse. For all \* spitefull handelings, all  
 reproches and tormentes for our saluation, he  
 compted light and as thynges of nought, and so  
 was contented to be despised, an abiect, and to  
 be accompted the basest of all men, that he might  
 restore vs, which were vtterly vndone, to the  
 hope of saluation that we had lost.

*Ma.* Hast thou any more to say of the death of  
 Christ?

Sch. That Christ \* suffered not onely a common  
 death in sight of men, but also was touched with  
 the horroz of eternall death: he fought & wrest-  
 led as it were hand to hand with the whole ar-  
 my of hell: before the iudgement seat of God he  
 put hymselfe vnder the heavy iudgement and  
 greuous seueritie of Gods punishment: he was  
 driuen into most hard distresse: he for vs suffered  
 and went through horrible feares, and most bit-  
 ter greefes of minde, to satisfie Gods iust iudge-  
 ment in all thynges and to appease hys wrath.  
 For \* to sinners, whose person Christ dyd heare  
 beare, not onely the sorowes and paynes of pre-  
 sent



sent death are due, but also of death to come and euerlasting. So when he did take vpon him and beare both the guiltinesse and iust iudgement of mankynde which was vndone and alredy condemned, he was tormented with so great trouble and sorrow of minde, that \* he cryed out, my God, my God, why hast thou forsaken me?

\* Ioh. 12. a. 1. 8.  
Mat. 27. f. 46.

Ma. Is not the sonne of God hereby dishonored, and touched with some note of desperation?

Sch. He suffered all these thynges \* without any sinne, much lesse dyd any desperation possesse hys soule. For he neuer cessed in the meane tyme \* to trust in his father, and to haue good hope of hys safetie. And beyng beset round about with feare he was neuer dismayed or ouerwhelmed with sorrow. And \* wrestlyng with the whole power of hell, he subdued and overcame all the force that stoode agaynst hym, and all the furious and violent assaultes. And all these he tooke vpon hym and vtterly destroyed them. And hymselfe remayned neuerthelesse most blessed, and imparted hys blessednesse to vs that put our trust in him. \* For if we had not by this his blessed death obteyned saluation and lyfe, we had all perished for euer in euerlastyng death.

\* 1. Pet. 2. b. 22.

\* Mat. 26. b. 42.  
Luc. 23. b. 46.  
Heb. 5. b. 7.

\* Ose. 13. b. 14.  
1. Cor. 15. b. 26. g. 74.  
5c.  
Col. 1. r. 13. 14.  
2. Tim. 1. r. 10.  
Heb. 2. d. 14. 15.

\* Ioh. 8. b. 24.  
Eph. 2. c. 12.  
Colo. 1. c. 13.  
Heb. 2. d. 14.

Ma. But how could Christ being God, haue so great sorrow of minde and fearefulnesse?

Sch. This came to passe accordyng to the \* state of his humane nature, hys Godhed in the meane tyme not puttyng forth the force of his power.

\* Mat. 26. b. 41.  
Rom. 8. a. 3.  
1. Pet. 4. a. 1.

Ma. Now rehearse me briefly & in a summe these most large benefites which the faythfull receiue of the death of Christ and his most greuous payne.

R. iij.

Sch.



\* Heb. 7. b. 27. & 9. b.  
28. & 10. b. 12. & 14.

\* Heb. 9. b. 14.  
1. Joh. 1. b. 7.  
Apoc. 1. b. 5.

\* Gal. 3. a. 1. & 2.  
Rom. 4. b. 7. & 8.  
Heb. 10. c. 17.

\* Colos. 2. a. 14.

\* Joh. 3. c. 16. and 11. c.  
25. & 26.

\* Rom. 6. a. 4. & 7. b. 11.  
8. c. 3. & 4. & 5. & 6. & 10.  
11. & 12.  
Colos. 2. c. 13.

\* Eph. 3. b. 9.  
Mat. 12. c. 40. & 27. & 28.  
29. & 30.  
1. Cor. 15. a. 4. & 5.

Sch. Briefely, with the \* one onely sacrifice of hys death, he satisfied for our sinnes before God, and appeasing the wrath of God made vs at one with hym: with hys bloud as with \* most pure washyng, he hath washed and cleansed away all the filth and spottes of our soules: and defacyng with cuerlastyng \* forgetfulnesse the memorie of our sinnes that they shall no more come in the sight of God, he hath cancelled, made voyde, and done away the \* handwrytyng wherby we were bound and conuicted, and also the decree by the sentence whereof we were condemned. All these thynges hath he done by hys death, both for the lyuyng, and for the dead \* that trusted in hym whyle they lyued. Finally by the strength of hys death he so \* bridleth and subdueth in them that cleaue wholly to hym by fayth, the lustes which otherwise are vnbridled and vntamed, and so quencheth the burnyng heate of them, that they more easily obey and yelde to the spirit.

Ma. Why doest thou also adde that he was buried?

Sch. Hys \* dead and sprytlelesse body was layed in graue, that his death should be more euident, & that all men might certainly know it. For if he had biandby reuiued, many would haue brought his death in debate and question, and so might it seme that it was likely to proue doutfull.

Ma. What meaneth that which foloweth of hys descendyng to hell?

Sch. That as Christ in hys bodie descended into the bowels of the earth, so hys soule seuered from the bodie he descended into hell: and that therewith also the vertue and efficacie of

hys



hys death so pearced \* through to the dead, and to very hell it selfe, that both the soules of the vnbeleuyng felt theyr most paynefull and iust \* Damnation for infidelitie, and Satan hym selfe the \* prince of hell, felt that all the power of hys tyrannie, and darkenesse, was weakned, banquished, and fallen to ruine: on the other side, \* the dead which, whyle they lyued, beleued in Christ, vnderstode that the worke of theyr redemption was now finished, & vnderstode and perceyued the effect and strength thereof with most swete and assured comfort.

Ma. Now let vs forward to the rest.

Sch. The thyrd day after, \* he rose agayne: and by the space of fortye dayes, oftentymes shewed hym selfe alyue to them that were hys, and was conuersant among hys Disciples eatyng and Drinkyng with them.

Ma. Was it not enough that by hys death we obtaine deliuerance from sinne, and pardon?

Sch. That was not enough if ye consider either hym or our selues. For if he had not risen agayne, he could not be thought to be \* the sonne of God. Yea and the same dyd they that saw it when he hong on the crosse, reproch hym with and obiect agaynst hym. He \* saued other (sayd they) hym selfe he can not saue. Let hym now come downe from the crosse & we will beleue hym. But now, risyng from the dead, to eternitie of lyfe, he declared a greater \* power of hys Godhed, than if in descendyng from the crosse he had fled from the terroirs of death. To dye \* certainly is common to all: and though some for a tyme haue a-

h.iii.

uoyded

\* 1. Cor. 15. 20.

\* Joh. 8. 24.

\* 1. Cor. 15. 20.

Col. 1. 2. 13. 14.

Heb. 2. 14. 15.

\* Joh. 1. 2. 21. & 11. 25.

Rom. 14. 8. 9.

Col. 1. 2. 19. 20.

\* Mat. 28. 6. 9.

Marc. 16. 6. 9.

Luc. 24. 2. 6. 7. 8. 14. 15.

Joh. 20. 2. 14. 26. 19. 20.

26. and 2. 2. 1. 4.

Act. 1. 2. 3. 4. and 1. 2.

24. 32.

\* Rom. 1. 4. 4.

\* Mat. 27. 2. 40. 41. 42.

Marc. 15. 2. 30.

Luc. 23. 2. 35. 37.

\* Rom. 1. 4. 4.

\* Heb. 9. 8. 27.



## The fruite of Christes Resurrection.

uoyded death intended agaynst them, yet to lose  
or breake the bondes of death ones suffered, and  
by his owne power to rise alyue agayne, that is  
the proper doyng of the onely sonne of God Je-  
sus Christ the author of lyfe, by which \* he hath  
shewed hym selfe the conquerer of sinne & death  
yea and of the deuill hym selfe.

*Ma.* For what other cause rose he agayne?

*Sch.* That the prophecies of \* Dauid & of other  
holy prophetes might be fulfilled, which told be-  
fore, that neither hys bodie should be touched  
with corruption, nor his soule be left in hell.

*Ma.* But what profite bringeth it vnto vs, that  
Christ rose agayne?

*Sch.* Manifold and diuerse. For therof commeth  
to vs \* righteousnesse, which before we lacked:  
thense commeth to vs endeavour of \* innocencie,  
which we call newnesse of lyfe: thense commeth  
to vs power, vertue, and strength to lyue well  
and holily: thense haue we hope that \* our mor-  
tall bodies also shall one day be restored from  
death and ryse whole agayne. For if Christ him  
selfe had bene \* destroyed by death, he had not  
bene our Deliuerer. For what hope of safetie  
should we haue had left by hym that had not  
sauced hym selfe? It was therefore mete for the  
person which the Lord dyd beare, and a necessa-  
rie helpe for vs to saluation, that Christ should  
\* first Deliuer hym selfe from death, and after-  
ward that he should breake and pull in sonder  
the bandes of death for vs, & so that we might set  
the hope of our saluation in his resurrection. For  
it can not be, \* that Christ our head rising againe  
should

\* Rom. 1. 4. & 6. 4.

9. 14. b. 9.

1. Cor. 15. 54. 55. 57.

Eph. 1. d. 20.

Col. 1. c. 17. 18.

1. Joh. 3. b. 2.

Heb. 2. d. 14.

\* Psal. 16. b. 10.

Mat. 12. d. 40.

Rom. 2. d. 26. 31.

\* Rom. 4. d. 25.

\* Rom. 6. a. 5. b. 11.

12. 13.

Colos. 3. a. 1. 2.

\* Joh. 11. c. 25.

Rom. 8. b. 11.

1. Cor. 15. c. 20. 21. 22.

\* 1. Cor. 15. c. 13. 14. 16.

\* Rom. 9. d. 11.

1. Cor. 15. b. 11. 12. d. 20.

21.

3. Pet. 1. a. 3.

\* 1. Cor. 15. d. 22. & 4. c.

c. d. 23.

18.



should suffer vs the members of hys bodie to be consumed and vtterly destroyed by death.

Ma. Thou hast touched, my childe, the principall causes of the resurrection of Chirst. Now would I heare what thou thinkest of hys ascendyng to heauen.

Sch. He being couered with a cloud spzed about hym, in sight of hys Apostles \* ascended into heauen, or rather aboue all heauens, where he sitteth on the right hand of God the father.

Ma. Tell me how thys is to be vnderstoode?

Sch. Plainely, that Chirst \* in hys bodye ascended into heauen, where he had not afore bene in hys bodie, and left the earth where he had afore bene in hys bodie. For in hys nature of Godhed, which filleth all thynges, both he euer was in heauen, and also wyth the same, and wyth hys spirite, \* he is alway present in earth wyth hys Chirch, and shall be present till the end of the world.

Ma. Then thou sayest that there is one maner of hys Godhed, and an other of hys Manhode.

Sch. Yea forsothe, maister. For we neyther make of hys Godhed a bodie, nor of hys bodye God. For hys Manhode is \* a creature, hys Godhed not created. And the holy Scriptures witnesseth that his \* Manhode was taken vp into heauen, and abideth in heauen: but \* hys Godhed is so euery where, that it filleth both heauen and earth.

Ma. But doest thou say that Chirst is in any wyse present wyth vs in bodie.

Sch. If we may liken great thynges to small, Christes bodie is so present to our fayth, as the

A.s.

Sunne

\* Mat. 16. d. 19.  
Luc. 24. g. 51.  
Act. 1. b. 9. 10.

\* Joh. 14. c. 19. g. 16. b.  
10. c. 16. d. 28.

\* Mat. 13. c. 20. g. 28.  
d. 20.

\* Esa. 7. c. 14. d.  
Mat. 1. a. 2. d. 23.  
Luc. 2. a. 7. f. 40. g. 53.  
53.  
Joh. 1. a. 3. b. 14.  
Gal. 4. a. 4.  
\* Mat. 16. d. 19.  
Luc. 24. g. 51.  
Act. 1. b. 9. 10. g. 1. d. 22.  
Eph. 4. b. 10.

\* Joh. 1. a. 3. g. 16. c. 13.  
1. Cor. 15. d. 28.  
Eph. 1. d. 23.  
Col. 1. c. 16. 17.



*Christes ascending and sitting at the right hand of his father*

Sunne when we see it, is present to our eye. For no one thing subiect to our senses commeth more nere to the likenesse of Christ, than the Sunne: which though it still abide in the heauen, and therefore in very deede toucheth not the eye, yet the bodie of the Sunne is present to the sight, notwithstanding so great a distance of place betwene. So the bodie of Christ, which by his ascending is taken vp from vs, \* and hath left the world and is gone to hys father, is in deede absent from our senses: yet our fayth is \* conuersant in heauen, & beholdeth that sonne of righteousness, & is verily in presence with it there present, like as our sight is present with the body of the Sunne in the heauen, or as the Sunne is present with our sight in earth. Moreover as the Sunne is with hys light present to all thynges, so is also Christ with hys Godhed, spirite, and power, \* present to all and filleth all.

*Ma.* Now as touching Christ, what doest thou chiefly consider in hys ascending and sitting at the right hand of hys father?

*Sch.* It was mete, that Christ, which from the hiest degrec of honour and dignitie, had descended to the basest estate of a seruaunt, and to the reproche of condemnation and shamefull death, should on the other side obtaine most noble glozie and excellent estate, euen the same which he had before, that hys glozie and maiestie might in proportion answere to hys basenesse and shame. Which thing S. Paule also writing to the Philippians, doth most plainely teach. \* He became (sayth he) obedient vnto the death, euen the death of the Crosse. And therefore God made him

\* Job. 14. 2. 19. & 16. b.  
10. d. 28.

\* Act. 7. 8. 55.  
Col. 3. a. 1.  
Heb. 4. d. 16. & 10. d. 22  
& 11. a. 1. 3.

\* Mat. 28. d. 20.  
1. Cor. 15. d. 28.  
Eph. 1. d. 23.  
Col. 1. c. 17. 18.

\* Phil. 2. a. 6. 7. 8.

\* Phil. 2. b. 8. 9. 10.  
Eph. 2. 1. d. 20. 21. 22. 23  
Colos. 1. c. 13.  
Heb. 12. b. 9.



him the head of the Chirch, auauunced hym aboue all principlalities, endowed hym with the Dominion of heauen and earth to gouerne all thinges, exalted hym to the hyst heighth, and gaue hym a name that is aboue all names, that at the name of I E S V S euery knee shoulde bowe, both of thinges in heauen, earth, and hell.

*Ma.* When thou namest the right hand of God, and sittynge, doest thou suppose and imagine that God hath the shape or forme of a man?

*Sch.* No forsoth, maister. But bicause we speake of God among men, we do in some sort after the maner of men, expresse thereby how Christ hath receiued the kingdome geuen hym of hys father. For \*kinges vse to set the on their right hands to whom they vouchesaue to do hie st honor, & make lieutenantes of their Dominion. Therfore in these wordes is meant that God the father \* made Christ his sonne the head of the Chirch, and that by hym his pleasure is to preserue them that be his, and to gouerne all thynges vniuersally.

*Ma.* Well sayd. Now what profite take we of hys ascendyng into heauen, and sittynge on the right hand of his father?

*Sch.* First Christ, as he had descended to the earth, as into banishment, for our sake, so when he went vp into heauen hys fathers inheritance, he entred in our name, \* makynge vs a way and entrie thether, and openyng vs the gate of heauen which was beforē shut against vs for sinne. For sith Christ our hed hath caried with hym our flesh into heauen, \* he so mighty and louyng a hed, will not leaue vs for euer in earth that are members of hys bodie. Moreover \* he beyng pre-

A.ij.

sent

\* J. Reg. 2. c. 19.  
Jofal. 110. a. 1.  
Mat. 20. c. 21.

\* Eph. 1. d. 22. & 4. c.  
15. 10. & 13. d. 23.  
Col. 1. d. 18.

\* Joh. 14. a. 2.  
2. Cor. 5. a. 1.  
Eph. 2. d. 18.  
Heb. 10. d. 19. 20. 22.

\* Joh. 17. d. 24.  
Eph. 1. d. 22. 33. & 4. c.  
15.  
\* Joh. 16. d. 26.  
Rom. 8. f. 34.  
Heb. 7. d. 25. & 9. g. 24.  
1. Joh. 2. a. 1.



*Why Christ taried not with vs in earth.*

sent in the sight of God, & commendynge vs vnto hym, and makynge intercession for vs, is the patron of our cause, who beyng our aduocate our matter shall not quaike.

*Ma.* But why did he not rather tarry wyth vs here in earth?

*Sch.* When he had fully performed \* all thynges that were appointed hym of hys father and which belonged to our saluation, he neded not to tarry any longer in earth. Mea also, all those thynges he doth beyng absent in bodie, which he should do if he were bodily present, he preserveth, comforteth and strengthneth, correcteth, restraineth, & chasteneth. Moreover, as he promised, \* he sendeth downe hys holy spirite from heauen into our hartes, as a most sure pledge of hys good will, by which spirite he bringeth vs out of darknesse and myst into open light, he geueth sight to the blindenesse of our myndes, he chaceth sorrow out of our hartes and healeth the woundes thereof, and with the \* diuine motion of hys spirite he causeth that lookyng vp to heauen we raise vp our myndes and harts from the ground, from corrupt affections and from earthly thyngs upward to the place where Christ is at the right hand of hys father, that we thinkyng vpon and beholdyng thynges aboue and heauenly, and so raysed vp and of vpriht mynde we contemne these our base thynges, lyfe, death, riches, povertie, and wyth lofty and hye courage despise all worldly thynges. Finally this may be the summe, that Christ sitting on the right hand of God doth wyth his \* power, wisdom, and prouidence, rule and dispose the world, moue, gouerne  
and

\* Joh. 14. d. 31. & 17. a.  
4. & 19. f. 30.

\* Joh. 14. b. 16. d. 26.  
E 16. a. 7. c. 13.  
Rom. 5. a. 5. & 8 b. 9. c.  
16.  
1. Cor. 12. a. 4. & c.  
2. Cor. 1. a. 22.  
Eph. 1. d. 17.

\* Rom. 8. a. 4. & c.  
Col. 3. a. 1. 2.  
Eph. 4. d. 22. 30.

\* Mat. 22. b. 12.  
Luc. 1. d. 33.  
Joh. 17. a. 2.  
Eph. 1. d. 20. 21.  
Phil. 2. b. 9. 10. 11.



and order all thynges, and so shall do, till the frame of the world be dissolued.

*Ma.* Sith then Christ beyng in hys bodye taken vp into heauen, doth yet not forsake hys here in earth, they iudge very grossely that measure hys presence or absence by hys bodye onely.

*Sch.* Yea truely. For thynges that are not bodily, can not be subiect to sense. Who euer saw hys owne soule? No man. But what is presenter, what nerer, what closer ioyned, than euery mans soule to hym selfe? \* Spirituall thinges are not seen but wyth the eye of the spirite. Therefore who so will see Christ in earth, let hym open hys eyes, not of his bodie, but of hys soule and of fayth, and he shall see hym present whom the eye seeth not.

\* Joh. 8. 58. & 14. 21.  
Col. 3. a. 1.  
Eph. 1. 8. 17. 18.

*Ma.* But wyth whom doth fayth acknowledge that he is peculiarly and most effectually present?

*Sch.* The eye sight of fayth shall espie hym present, yea and in the midst, wheresoeuer \* two or thre are gathered together in hys name: it shall see hym present wyth them that be hys, that is, wyth all the true godly, euen to the end of all worldes. What sayd I? it shall see Christ present, yea euery godly person shall both see and feelee hym dwelling in hym selfe, euen as hys owne soule. For he \* dwelleth and abydeth in that mans soule that setteth all hys trust and hope in hym.

\* Mat. 18. 20. & 22. 28.  
Joh. 14. 23. 24.

\* Joh. 14. 23.  
Eph. 3. 16. 17.  
Col. 3. 11.

*Ma.* Hast thou yet any more to say hereof?

*Sch.* Christ by ascending and sitting on the right hand of hys father hath remoued, and thoroughly rooted vp out of mens hartes \* that false opinion, which sometyme hys \* Apostles

L. iij.

them

\* Luk. 2. 23. & 17. 20. 21.  
Joh. 6. b. 15.  
\* Mat. 20. 21.  
Luc. 24. b. 21.  
Act. 1. 8.



them selues had conceaued, namely that Christ should reigne visible here in earth, as other kynges of the earth and worldly princes do. The Lord would \* pull this error out of our myndes, and haue vs to thinke more hyely of hys kyngdome. Therefore hys will was to be absent from our eyes and from all bodily sense, that by this meane our \* fayth may be both styrred vp and exercised to behold hys gouernance and prouidence that is not perceiued by bodily sense.

*Ma.* Is there any other reason why he withdrew him selfe from the earth into heauen?

*Sch.* Sith he is prince not of some one land \* but of all landes of the world, yea and of \* heauen also, and Lord both of quicke & dead, mete it was that he should gouerne hys kingdome in order vnknownen to our senses. For if he should be within the reach of sight, then must he nedes change place & seate, and \* be drawen now hether now thether, and now & then remoue into sondry contreys, to do hys affayres. For if in one moment of tyme he were euery where present wyth all men, then should he seme not to be a man but some ghost, and not to haue a verie bodie but imaginatiue, or (as Eutyches thought) that his bodie was turned into his Godhed, that it might be thought to be euery where. Wherof would by and by arise infinite false opinions, all which he hath dryuen away wyth caryng hys bodie vp whole into heauen, and hath deliuered mens myndes from most foule errors. Yet in the meane tyme, though he be not seen of vs, he wonderously \* ruleth and gouerneth the world, with most hye power and wisdom. It is for men to gouerne

uerne

\* Joh. 18. 3. 15.

\* Eph. 1. 8. 13.  
Col. 3. 2. 1. 2.

\* Mat. 28. 18.  
1. Cor. 15. 24. 25. 27.  
23.  
\* Rom. 14. 9.  
Phil. 2. 9. 10.

\* Luc. 17. 20. 21.

\* Mat. 28. 18.  
Phil. 2. 9. 10.  
Apoc. 1. 9. 15.



uerne and order their common weales after a certaine order of men, but for Christ, that is, the sonne of God, to do it after the maner of God.

*Ma.* Thou hast touched certaine of the chiefe of the infinite, and vnmeasurable benefites, the fruite wherof we receaue by the death, resurrection, and ascension of Christ: for the whole can not be conceaued by the minde & hart of man, much lesse in any wise be expressed with wordes & vtterance. But yet thus farre will I trye thy conning in thys matter, to haue thee set me out briefly and in a summe the chiefe principall pointes wherunto all the rest are referred.

*Sch.* Then I say, that both of these and of the other doinges of Christ we take two kindes of profite. The one, that what soeuer thynges he hath done, he hath done them all for our benefite, euen so farre as that they be \* as much our owne, so that with stedfast and liuely fayth we cleaue vnto them, as if we our selues had done them. He was crucified, and we also are crucified with hym, and our sinnes punished in hym. He dyed and was buried, we also together wyth our sinnes are dead and buried, and that so as all the remembrance of our sinnes is for euer forgotten. He rose from death, and we also are risen againe with hym, being so made partakers of hys resurrection and life, that from thence forth death hath no more dominion ouer vs. \* For in vs is the same spirite which raised Iesus Christ from the dead. Finally, beside that since his ascension, we haue most abundantly receaued the \* giftes of the holy Ghost, he hath also lifted and caried vs vp into heauen with hym, that we might as it were with our head, take possession therof. These

A.iiij.

things

\* *Esa.* 9. b. 6.  
1. *Cor.* 13. f. 48. 49.  
*Rom.* 6. b. 6. 7. 8. c. and  
2. f. 12. 8 13. d. 14.  
*Gal.* 2. d. 20. 8 3. d. 27.  
*1 Th.* 3. c. 14. 8 10. c. 17.

\* *Rom.* 8. b. 11.

\* *Eph.* 4. b. 3.



*Christ an exemplar for vs to folow,*

things in deede are not yet seen, \* but then shall they be brought abroad into light, when Christ which is the light of the world, in whom all our hope and wealth is set and settled, shining wyth immortall glorie, shall shewe him selfe openly to all men.

*Ma.* What maner of profite is the other which we receaue of the doinges of Christ?

*Sch.* That Christ hath set himselfe for \* an exemplar for vs to folow, to frame our life according thereunto. Where Christ dyed for sinne, and was buried, he but once suffered the same. Where he rose agayne and ascended into heauen, he but once rose agayne, and but once ascended, he now dyeth no more, but enioyeth eternall life, and reigneth in most hye and euerlasting glorie. So \* if we be once dead & buried to sinne, how shall we hereafter liue in the same? If we be risen againe with Christ, if by assured fayth and steadfast hope we be conuersant with hym in heauen, then ought we from hence forth to bend all our cares and thoughtes vpon heauenly, diuine, and eternall things, not earthly, worldly, and transitorie. And as we haue \* heretofore borne the image of the earthly man, we ought from hence forth to put on the image of the heauenly man, quietly and patiently bearing, after his example, all sorrowes and wronges, and following and expressing hys other diuine vertues so farre as mortall men be able. And whereas Christ our Lord neuer ceaseth to do vs good, continually to entreate for and to craue hys fathers mercie for vs, to geue vs hys holy spirite, and wonderfully and continually to garnish his Chirch with  
most

\* Job. 3. b. 13.

Rom. 3. c. 24.

1. Cor. 1. d. 30.

Col. 1. a. 5. & 2. a. 3. & 3.

2. 4. b. 11.

1. Pet. 1. a. 4.

\* Job. 13. b. 15.

1. Pet. 2. d. 21.

1. Job. 2. a. 6.

\* Rom. 6. a. 2. 3. c. 10.

Gal. 2. d. 19.

Col. 2. d. 20. & 3. a. 1.

2. Tim. 2. b. 11.

\* Rom. 8. f. 20.

\* Col. 1. f. 47. 48. 49.



most liberall giftes, it is mete that \* we in like maner with our whole endeouour should helpe our neighbour, and that we be bound to all men in most streight bondes of loue, concorde, & most nere frendshyp so much as shall lye in vs, and so to be \* wholly framed after the maners of Christ as our onely exemplar.

\* Joh. 13. b. 13. 4. 15. 8  
12.  
Ephes. 5. a. 2.  
1 Joh. 12. d. 14.

\* Gal. 2. d. 20.  
1. Pet. 2. d. 21.  
1. Joh. 2. a. 2.

Ma. Are we not hereby also put in minde of our dutie toward Christ?

Sch. We are in deede admonished that we \* obey & folow the will of Christ, whose we are wholly, and whom we professe to be our Lord: that we so agayne on our part and with all our affection loue, esteeme, & embrace Christ our Sauiour which shewed vs such dere loue while we were yet his enemies, as his most entier loue toward vs could not possibly be encreased: that we hold Christ derer vnto vs than our selues: that to Christ, which hath so geuen himselfe wholly to vs \* we agayne yeld our selues wholly and all that is ours: that we esteeme richesse, honours, glory, our countrey, parentes, children, wyues, and all dere pleasant and delitefull thinges, of no value in comparison of Christ, and accompt lyght and despise all dangers for Christ: finally that we lose our lyfe and our very soule, rather than forsake Christ and our loue and dutie toward hym. For happy is the death that being due to nature, is chiefly yelded for Christ, for Christ I say, which offred and yelded hym selfe to willyng death for vs, and which beyng the authoz of lyfe both will and is able to \* deliuer vs beyng dead from death and to restore vs to life.

\* Rom. 8. b. 3. 10.  
2. Cor. 5. d. 15.  
1. Thes. 5. b. 10.

\* Mat. 10. d. 19. 37.  
6. 16. d. 25.  
Luc. 9. c. 23. 24. 3. 14.  
f. 26.

\* Mar. 8. d. 35.

Ma. Goe forward.

M. j.

Sch.



Sch. We are furthermore taught, purely & sincerely to worship Christ the Lord now reigning in heaven, not with any \* earthly worshipp, wicked traditions, and cold inuentions of men, but with heauenly and \* very spirituall worshipp, such as may best beseme both vs that geue it and hym that receiueth it, euen as he honored and honoreth his father, saying that all in one we geue the same honor to hys father. For he that \* honoreth Christ, honoreth also his father, whereof he hym selfe is a most sure and substantiall witnesse.

Ma. Now I would heare thee tell me shortly what thou thinkest of the last iudgement and of the end of the world.

Sch. Christ shall come\* in the cloudes of the heauen, with most hye glory and with most honorable and reuerend maiesty, wayted on and beset with the company and multitude of holy Angels. And at the horrible sound, & dreadfull blast of trumpet all the dead that haue liued from the creation of the world to that day, shall rise agayn with theyr soules and bodyes whole and perfect, and shall\* appeare before his throne to be iudged, every one for him selfe to geue accompt of theyr lyfe, which shalbe examined by the vncorrupted and seuerer iudge accordyng to the truth.

Ma. But seyng the day of iudgement shalbe in the end of the world, and death is limited and certainly apointed for all, how doest thou in the Crede say that some shall then be quicke or aliue?

Sch. Saint Paul teacheth \* that they which then shall remayne aliue, shall sodeinly be changed and made new, so that the \* corruption of theyr bodyes beyng taken away and mortalitie remo-

\* Mat. 15. 2. 3. 6. 2. 9.  
Job. 4. d. 21. 22.

\* Job. 4. c. 23. 24.

\* Job. 5. b. 23.

\* Mt. 24. c. 29. 30. 31.  
2. Cor. 15. g. 52.  
2. Thes. 4. d. 16.

\* Rom. 14. b. 10. 12.  
1. Cor. 4. a. 4. 5.  
2. Cor. 5. b. 10.

\* 1. Cor. 15. g. 51.  
1. Thes. 4. d. 17.

\* 1. Cor. 15. c. 42. 43. 51. 54.  
Phil. 3. b. 21.



remoued, they shall put on immortalitie, and this change shalbe to them in stede of a death, because the endyng of corrupted nature shalbe the beginnyng of a nature vncorrupted.

Ma. Ought the godly at thinking vpon this iudgement be stricken and abashed with feare, and to dread it and shrinke from it?

Sch. No. For he shall geue the sentence, which was once by the iudges sentēce condēned for vs, to the end that we commyng vnder the greuous iudgement of God should not be condemned but acquitted in iudgemēt. He I say shall pronounce the iudgement in whose fayth and protection we are, and which hath taken vpon hym the Defence of our cause. Bea \* our consciences are cherefully stayed with a most singular comfort, and in the middes of the miseries and woes of this lyfe, do leape for ioy that Christ shall one day be the iudge of the world. For vpon this hope we chiefly rest our selues, that thē at last we shall with vchan- geable eternitie possesse that same kyngdome of immortalitie & euerlastyng lyfe, in all partes fully and abundantly perfect which hetherto \* hath ben but begon, & which was ordeined & appoin- ted for the children of God before the foundations of the world were laid. But the \* vngodly, which either haue not feared y iustice & wrath of God, or haue not trusted in hys clemencie & mercie by Christ, and which haue persecuted the godly by land & sea, and done them all kyndes of wrong, and slayne them with all sortes of tormētes and most cruell deathes, shall with Sathan and all the Devils be cast into the prison of hell appoy- ned for them, the reuenger of theyr wickednesse

\* Rom. 8. c. 9. 23. g. 32

39.

1. Cor. 1. b. 7.

Phil. 3. d. 20.

Tit. 2. d. 13.

2. Pet. 3. c. 12.

\* Mat. 25. g. 34.

1. Cor. 4. c. 9. 10. g. 19.

6. 42. 43. g. 53. 54.

\* Mat. 2. b. 12. g. 22. b.

13. g. 25. c. 30. 41.

Heb. 10. c. 26. 27.

Jud. 6. 7. 8.

Apoc. 14. b. 10. 11. g. 19.

d. 20. g. 20. c. 10. d. 14.

g. 21. c. 13.



## The end of the world.

and offenses, and into everlastyng darkenesse, where beyng tormented with conscience of theyr owne sinnes, with eternall fire, and with all and most extreme execution, they shall pay and suffer eternall paines. For, that offense which mortall men haue done agaynst the vnmeasurable & infinite Maiestie of the immortall God, is worthy also of infinite and euerduryng punishment.

*Ma.* To the last iudgement is adioyned the end of the world, whereof I would haue thee speake yet more playnly.

*Sch.* The Apostle declareth that the end of the world shall be thus. The \* heaven shall passe away lyke a stozme, the elementes with heate shalbe molten, the earth and all thynges in it shalbe inflamed with fire, as if he should say, the tyme shall come when this world burnyng with heate, all the corruptiō therof (as we see in gold) tried out by fire, shall be wholly fyned, and renewed to most absolute and hie perfection, and shall put on a most beautifull face which in everlastyng ages of worlde's shall neuer be changed. For this is it that Saint Peter sayth,\* we looke for, accordyng to the promise of God, a new heauen and a new earth, wherein righteousnesse shall inhabite. Neither is it vncredible, that as sinne, so the \* corruption of thynges, and changeablenesse, and other euilles growen of sinne, shall once at the last haue an end. And this is the summe of the second part of the Christian fayth, wherein is contained the whole stozie of our redemption by Iesus Christ.

*Ma.* Sithe thē thou hast now spoken of God the father the creator, and of his son Iesus Christ the Sauiour,

\* Mat. 24. 29. 30. d.

2. Pet. 3. 10. 11. &c.

\* 2. Pet. 3. c. 13.

\* Rom. 8. c. 19. 22. &c.

2. Pet. 3. c. 13.

Apo. 21. 8. 1.

Conclusion.



uiour, and so hast ended two partes of the Christian cōfessiō, now I would heare thee speake of the third part, what thou beleuest of the HOLY GHOST.

The third part of the Crede.

The Holy Ghost.

\* Mat. 28. d. 19.  
Joh. 14. d. 26. & 15. d.  
26. & 16. d. 7. & 20. f. 22  
Act. 5. a. 3. 4.

Sch. I cōfesse that he is the \* thyrd person of the most holy Trinitie, procedyng from the father & the sonne before all begynnyng, egall with them both, & of the very same substance, and together with them both to be honored and called vpon.

Ma. Why is he called Holy?

\* Rom. 1. 8. 4. & 15. d. 16.  
2. Thes. 2. c. 13.  
Tit. 3. b. 5.  
1. Pet. 1. a. 2.

Sch. Not onely for hys owne holynesse, which yet is the hyst holynesse, but also for that by hym the elect of God and \* the members of Christ are made holy. For which cause the holy Scriptures haue called hym the spirite of sanctification.

Ma. In what thynges doest thou thinke that this sanctification consisteth?

\* Joh. 3. a. 9.  
Tit. 3. b. 5.

\* Rom. 8. c. 15. d. 13.  
Gal. 4. a. 5. 6.

\* Joh. 14. b. 17. d. 26.  
& 16. b. 13.  
1. Cor. 2. c. 10. 11. d.  
Ephes. 1. d. 17.

\* Joh. 20. f. 22.

\* Rom. 8. a. 4. 5. & 13.  
13. 14. & 26.

\* Act. 2. a. 4.  
1. Cor. 12. a. 4. 7. & 11.

Sch. First we are by his diuine inspiration instructed and \* newly begotten, & therfore Christ sayd that we must be bozne agayne of water & the spirite. Also by hys heauenly breathyng on vs, God the father doth \* adopt vs his children, & therfore he is worthily called the spirite of adoption. By his expoundyng, the \* diuine mysteries are opened vnto vs. By his light, the eyes of our soules are made clere to vnderstād them. By his iudgemēt, sinnes \* are either pardoned or reserued. By his strength, \* sinfull flesh is subdued and tamed, & corrupt desires are bridled & restrained. At hys will, \* manifold giftes are distributed among the godly. In the manifold and diuers discommodities molestations, & miseries of this lyfe, the holy Ghost with his secrete consolation, & with good hope doth asswage, ease and comfort the greeffes and mournyng of the godly, which commonly are



in this world, most afflicted, and whose sorowes do passe all humane consolation: wherof he hath the true and proper name of Paraclete or the comforter. Finally, by his power, our mortall bodyes \* shall rise alyue agayne. Brievely, what soeuer benefites are genen vs in Christ, all these \* we vnderstand, feele, and receaue by the worke of the holy Ghost. Not vnworthily therfore we put confidence and trust in the authoz of so great giftes, and do worshyp and call vpon hym.

\* Rom. 8. b. 11.

\* 1. Co. 12. a. 4. 7. 30.

The iiii. part  
of the Crede.  
The Chirch.

Ma. Now remaineth the fowerth part, of THE HOLY CATHOLIKE CHIRCH, of the which I would heare what thou thinkest.

Sch. I will bryng into few wordes, that which the holy Scriptures do hereof largely and plētifully declare. Befoze that y Lord God made heauen & earth, he Determined to haue to hym selfe a certaine most beautifull kyngdome & most holy common weale. This the Apostles that wrote in Greke, called \* Ecclesia, which by interpretynge the word, may fittly be called, a Congregation. Into this, as into hys owne citie, God dyd incorporate an \* infinite multitude of men, which must all be subiect, seruiceable and \* obedient to Christ theyr onely kyng, and which haue all committed themselves to hys protection, and of whom he hath taken vpon hym to be defender, and doth continually mainteine and preserve them. To this common weale do all they properly belong, \* as many as truely feare, honoꝝ, & call vpon God, altogether applying theyr myndes to liue holily, & godly, & which puttyng all theyr trust and hope in God do most assuredly looke for the blessednesse of eternall life. They that be stedfast, stable, and

\* Mat. 16. c. 18.

\* Mat. 23. d. 19.

Act. 2. a. 5. 9.

1. Co. 12. b. 13.

\* Ephes. 5. d. 23. 24.

\* Act. 10. c. 34. 35.

Rom. 2. b. 11.

Gal. 6. d. 15. 16.

Col. 3. b. 11. 12. 36.



and constant in this fayth, \* were chosen and appointed, & (as we terme it) predestinated to this so great felicitie, before the foundations of the world were layed. Wherof they haue a \* witnesse within them in their soules the spirite of Christ the authoz & therewith also the most sure pledge of this confidence. By the instinct of which diuine spirite, I do also most surely persuaade my selfe that I am also by Gods good gift through Christ freely made one of this blessed citie.

\* Mat. 16. c. 18.  
Rom. 8. 2. 29. 30.  
Eph. 1. a. 4. 5.  
Col. 3. b. 12.  
Tit. 1. a. 1.

\* Rom. 8. b. 9. c. 15. 16.  
2. Cor. 1. d. 22. & 5. a. 5.  
Eph. 1. c. 13. 14. & 5. b. 10.

Ma. It is sure a godly and very necessary persuation. Now therefore geue me the definition of the Chirch that thou speakest of.

Sch. I may most briesly & truly say, that \* THE CHIRCH IS THE BODY OF CHRIST.

\* 1. Cor. 12. d. 27.  
Eph. 1. d. 23. & 5. d. 23.  
Col. 1. c. 18. d. 24.

Ma. Yea but I would haue it somewhat more plainly and at large.

Sch. The Chirch is \* the body of the Christian common weale, that is, the vniuersall number and fellowshyp of all the faithfull, whom God through Christ hath before all beginnyng of time \* appointed to euerlasting lyfe.

\* Rom. 12. b. 5.  
1. Cor. 12. b. 12. & 6.  
c. 20. d. 26.  
2. Cor. 1. d. 22.  
Eph. 3. b. 9.

Ma. Why is this point put into the Crede?

\* Mat. 28. c. 14.  
Eph. 1. a. 4. 5.  
2. Thes. 3. c. 13.

Sch. Bicause if the Chirch were not, both Christ had dyed without cause, and all the thinges that haue bene hetherto spoken of, should be in vayne and come to nothyng.

Ma. How so?

Sch. Bicause hetherto we haue spoken of the causes of saluation, & haue considered the foundations therof, namely, how God by the deseruing of Christ loueth vs & derely esteemeth vs, how also by the worke of the holy Ghost we receiue this grace of God whereunto we are restored. But of



\* Mat. 16. c. 12.  
Act. 20. f. 28.  
1. Cor. 12. b. 12. &c.  
¶ 14. f. 12.  
2. Cor. 11. f. 23.  
Ephes. 3. b. 10. 11. d. 22  
¶ 5. d. 25.  
1. Tim. 3. d. 15.

these this is y<sup>e</sup> onely effect, \* that there be a chirch, that is, a company of the godly vpon whom these benefites of God may be bestowed, that there be a certayne citie and common weale, in which we ought to lay vp & as it were to consecrate all that we haue, and to geue our selues wholly vnto it, and for which we ought not to sticke to dye.

*Ma.* Why doest thou call this Chirch holy?

\* Rom. 8. c. 29.  
1. Cor. 14. f. 33.  
Ephes. 1. a. 4. 5. b. 11.

*Sch.* That by this marke it may be \* Discerned from the wicked company of the vngodly. For all those whom God hath chosen, he hath restored vnto holynesse of lyfe and innocencie.

*Ma.* Is this holinesse which thou doest attribute to the chirch, alredy vpright and in all pointes perfect?

\* Rom. 8. f. 26.  
1. Cor. 13. c. 9. 11. 12.  
2. Cor. 12. b. 5. 9.

*Sch.* Not yet. For so long as we liue a mortall life in this world, such is the \* feblenesse & frailtie of mankynd, we are of to weake strength wholly to shunne all kindes of vices. Therfore the holynesse of the Chirch is not yet full and perfectly finished, but yet very well begonne. But when it shall be fully ioyned to Christ, from \* whom she hath all her cleannesse and purenesse, then shall she be clothed with innocencie and holynesse in all pointes full and perfectly finished, as with a certayne snowy white and most pure garment.

\* 1. Cor. 13. c. 10. 12. &  
15. g. 53.  
Ephes. 5. d. 26.  
Apoc. 19. b. 8. & 21. a. 2  
4. 10. & c. g. 27.

*Ma.* To what purpose doest thou call this Chirch Catholicke?

*Sch.* It is as much as if I called it vniuersall. For this company or assembly of the godly is not pent vp in any certayne place or tyme, but it cōteineth and compriseth the vniuersall number of the faythfull, that haue lyued and shall liue in all places and ages since the begynnyng of the worlde, that there may bee one body of the Chirch,

Mat. 23. d. 19.  
Act. 2. a. 5. 9. & 10. f.  
34. 37.  
2. Cor. 12. b. 13. 14.



Chirch, \* as there is one Christ, the onely head of the body. For whereas the Jewes claymed and chalenged to them selues the Chirch of God as peculiar and by lineall right due to their nation, and sayd that it was theirs, and helde it to be onely theirs: the Christian fayth professech that a \* great number and infinite multitude of godly persons, gathered together out of all countreyes of the world, out of all partes of all nations euery where, and all ages of all tymes, by the strength and power of hys holy worde and voyce, and by the diuine motion of his heauenly spirite, is by God incorporated into this Chirch as into his owne citie, which all agreyng together in one \* true fayth, one mynde and voyce, may be in all thynges obedient to Christ theyr onely kyng, as members \* to their head.

\* Mat. 3. b. 11.  
Eph. 2. c. 12. 13. 14. 22.  
2. 4. a. 4. 5. 26.

\* Act. 1. b. 2. 5. 2. a. 5. b.  
2. 9. 3. 10. 2. 35.  
Col. 3. b. 11. 96.

\* Eph. 4. a. 4. 5. 9. 5. b.  
23.

\* 1. Cor. 6. c. 15.  
Eph. 4. c. 15. 16. 8. 5. 8.  
39.  
Colos. 1. c. 18.

Ma. Doest thou thinke that they do well that ioyne to this part of the Christian belefe, that they beleue the holy Catholicke Chirch of Rome?

Sch. I do not onely thinke that they ioyne a wrong forged sense to this place, while they will haue no man to be compted in the Chirch of Christ but hym that esteemeth for holy all the decrees and ordinances of the Byshop of Rome, but also I iudge that whē by addyng afterward the name of one nation they abridge and drawe into narrowe roome the vniuersall extent of the Chirch, which them selues do first confesse to be farre and wide spred abroad euery where among all landes and peoples, they are herein farre madder then the Jewes, ioyning and pronouncing with one breath mere contrary sayinges. But into thys madnesse are they driuen by a

A. I.

blinde



## The Communion of Saintes.

blinde gredinesse, and desire, to shift and foyst in the Byshop of Rome to be head of the Chirch in earth, in the stede of Christ.

*Ma.* Now would I heare thee tell, why after the holy Chirch, thou immediatly addest, that we be-  
leue THE COMMUNION OF SAINTES.

*Sch.* Because these two belong all to one thing, and are very fitly matched and agreyng together. For this parcell doth somewhat more playnly expresse the conioynynge and societie that is among the members of the Chirch, than which there can none be nerer. For whereas God hath as well in all coastes and countreyes, as in all tymes and ages, them that worship hym purely and sincerely, \* all they, though they be seuered and sondred by diuerse and farre distant tymes and places, in what nation soeuer, or in what land soeuer they be, are yet members most nerely conioyned and knitte together of one and of the selfe same bodie wherof Christ is the head. Such is the communion that the godly haue with God and among them selues. \* For they are most nerely knitte together in communitie of spirite, of fayth, of Sacramentes, of prayers, of forgiuenesse of sinnes, of eternall felicitie, and finally, of all the benefites that God geueth hys Chirch through Christ. Yea they are so ioynd together with most straight bondes of concord \* and loue, they haue so all one minde, that the profite of any one and of them all is all one, and to this ende- uour they do most bend them selues, how they may with enterchaunge of beneficiall doynges with counsell and helpe further eche other, in all thinges, and specially to atteinyng of that blessed  
and

\* Cor. 12. b. 12. 13. &c.  
1. 20. d. 26.

Eph. 4. c. 15. 16. & 5.  
d. 30.

Col. 1. c. 18. & 2. d. 19.

\* Eph. 4. a. 3. 4. 5. &c.  
1. 15. 16.

Col. 2. d. 19.

\* Mat. 7. b. 12. & 19. c.  
14. & 22. d. 39.

Rom. 12. b. 5.

1. Cor. 10. f. 24. & 13.  
b. 5.

2. Cor. 11. g. 13.

Gal. 6. a. 2.

Phil. 2. a. 1. 2. 3. 4. 5.



and eternall life. But bicause this communion of saintes cā not be perceaued by our senses, nor by any\* naturall kinde of knowledge or force of vnderstandyng, as other ciuile communities & fellowships of men may be, therfore it is here rightly placed among these thinges that lye in beleife.

\* 1. Cor. 2. d. 14. 15.

*Ma.* I lyke very well this brieue discourse of the Chirch, and of the benefites of God bestowed vpon her through Christ: For the same is most playnly taught in the holy Scriptures. But may the Chirch be otherwise knowen, than by beleuyng by fayth.

*Sch.* Here in the Crede is properly entreated of the congregation of those whom God by hys secret\* election hath adopted to him selfe through Christ: which Chirch can neither be seen with eyes, nor can continually be knowen by signes. Yet there is a Chirch of God visibie or that may be seen, the tokens or markes whereof he doth shewe and open vnto vs.

\* Rom. 8. c. 29. 10. 33.  
Eph. 1. a. 4. 5. b. 11.  
Colos. 3. b. 12.

*Ma.* Than that this whole matter of the Chirch may be made playner, so describe and paynt me out that same visibie Chirch with her markes and signes that it may be discerned from any other fellowship of men.

*Sch.* I will assay to do it as well as I can. The visibie Chirch is nothing els but a certaine multitude of men, which, in what place soeuer they be, \*do professe the doctrine of Christ pure and sincere, euen the same which the Euangelistes and Apostles haue in the euerlastyng monuments of holy Scriptures faythfully disclosed to memorie, and which do truely call vpon God the father \* in the name of Christ, and mozeouer do vse hys\* mysteries, commonly called Sacra-

\* Eccl. 57. b. 11.  
Mat. 10. b. 14. 28. d. 19.  
Luc. 24. c. 47.  
Rom. 10. b. 3. 9.  
2. Tim. 1. c. 10.

\* Job. 14. b. 13. 15. c. 16. 17. c. 21.

\* Mat. 23. d. 19.  
1. Cor. 11. c. 23.



mentes, with the same purenesse and simplicitie (as touching their substance) which the Apostles of Christ vsed and haue put in wrytyng.

*Ma.* Thou sayest then that the markes of the visibler Chirch are, the sincere preachyng of the Gospell, that is to say, of the benefites of Christ, inuocation, and administration of the Sacramentes.

*Sch.* These are in deede the chiefe, and the necessarie markes of the visibler Chirch, such as without the which it can not be in deede nor rightly be called the Chirch of Christ. But yet also in the same Chirch, if it be well ordered, there shall be seen to be obserued a certaine \* order and maner of gouernance, and such a forme of ecclesiasticall discipline, that it shall not be free for any that abideth in that flocke, publikely to speake or do any thyng wickedly or in hainous sort, without punishment, yea and so, that in that congregation of men, all offences (so farre as is possible) be auoyded. But this discipline since long tyme past by litle and litle decaying, as the maners of men be corrupt and out of right course, specially of the riche and men of power, which will nedes haue impunitie and most free libertie to sinne and do wickedly, this graue maner of looking to them and of chastisement can hardly be maintained in Chirches. But in what soeuer assemblie, the worde of God, the calling vpon hym, and his Sacramentes, are purely and sincerely reteined, it is no doubt that there is also the Chirch of Christ.

*Ma.* Are not then all they that be in this visibler Chirch, of the number of the elect to euerlastyng lyfe?

*Sch.*

\* Mat. 18. c. 15. 16. 17.  
1. Cor. 4. d. 21. & 10. g.  
31. 32. & 14. e. 26. g. 40.  
1. Thes. 5. c. 14. d. 22.  
& 2. Thes. 3. d. 14. 15.  
Colos. 2. a. 5.  
1. Tim. 2. c. 3. p. 9c.  
& 3. a. 1. 2.  
Tit. 2. a. 2. 3. 4. & c.  
& 3. c. 10.



Sch. Many by hypocrisie and counterfaytyng of godlynesse do ioyne them selues to this fellowship, which are nothyng lesse than true members of the Chirch. But forasmuch as where soeuer the worde of God is sincerely taught, and his Sacramentes rightly ministred, there are euer some appointed to \*saluatiō by Christ, we compt all that whole company to be the Chirch of God, seyng that Christ also promiseth that him selfe will be present with two \* or thre that be gathered together in his name.

\* Esa. 55. b. 11.  
\* Ace. 13. g. 43.

\* Mat. 18. c. 20.

Ma. Why doest thou byandby after the Chirch, make mention of the forgeuenesse of sinnes.

Sch. First because the \*keyes, wherewith heauen is to be shut and opened, that is, that power of bynding and loosing, of reseruyng and forgeuyng sinnes, which standeth in the ministerie of the worde of God, is by Christ geuen and committed to the Chirch, and properly belongeth vnto the Chirch. Secondly, bycause no man obteyneth forgeuenesse of sinnes, that is not a true member of the body \* of Christ, that is, such a one as doth not earnestly, godlily, holily, yea and continually\* and to the end embrace and mainteine the common fellowship of the Chirch.

\* Mat. 16. c. 19. g. 18.  
\* Luc. 24. c. 47.  
\* Joh. 20. f. 23.

\* Joh. 15. a. 4. 6.  
\* Col. 2. b. 19.

\* Mat. 24. b. 13.

Ma. Is there then no hope of saluation out of the Chirch?

Sch. Out of it can be nothyng but Damnation, Death, and Destruction. For what hope of lyfe can remayne\* to the members when they are pulled asunder and cut of from the head and body. They therefore that seditiously stirre by discord\* in the Chirch of God, and make diuision and strife in it, and trouble it with sectes, haue all

\* Joh. 15. a. 4. 6.  
\* Col. 2. b. 19.  
\* 1. Tim. 3. d. 15.

\* Rom. 2. b. 3. 9.  
\* 1. Cor. 1. b. 11. g. 3. a. 3.  
\* 1. Tim. 1. a. 4. 6.  
\* 2. Tim. 2. c. 16. d. 13.  
\* Tit. 3. c. 9. 10. 11.

R. iij.

hope



hope of safetie by forgeuenesse of sinnes cut of from them till they be reconciled and returne to agreement and fauour with the Chirch.

*Ma.* What meanest thou by this worde Forgeuenesse?

*Sch.* That the faythfull do obteine at Gods hād discharge of their fault, and pardon of their offense: for God \* for Chrestes sake freely forgeueth them theyr sinnes, and rescueth and delinereth them from iudgement and damnation, and from punishmentes iust and due for their ill doying.

*Ma.* Can not we then with godly dutiefull doinges and workes satisfie God, and by our selues merite pardon of our sinnes?

*Sch.* There is no mercie due to our merites, but God doth yeld and remitte to Christ his correction and punishment that he would haue done vpon vs. For Christ alone, with sufferance of hys paynes, \* and with his death, wherewith he hath payed and performed the penaltie of our sinnes, hath satisfied God. Therefore by Christ alone we haue accesse to the grace of God. We receauyng thys benefite of \* hys free liberalitie & goodnesse, haue nothyng at all to offer or render agayne to hym by way of reward or recompense.

*Ma.* Is there nothyng at all to be done on our behalfe, that we may obteine forgeuenesse of sinnes?

*Sch.* Although among men, the fault once granted, it is hard to obteine forgeuenesse of hym that ought to be the punisher of offenses, yet euen they \* that are strangers to our religion, haue not bene ignozant, that confession is a certaine remedie to hym that hath done amisse. And I haue already sayd how sinners for obteynnyng of pardon

\* Iosaf. 32. a. 1. 2.  
Act. 13. f. 38. q. 26. d. 18.  
Rom. 3. d. 24.  
Eph. 1. b. 7.  
Col. 1. c. 13. 14.

\* 2sa. 53. a. 4. 5. b. 3. d.  
12.  
Rom. 5. b. 3. 10.  
Col. 1. c. 20. 21.  
2. Tim. 1. c. 10.  
1. Pet. 2. d. 14. 15.

\* Rom. 3. d. 24. 25. 27.  
28.  
Gal. 2. c. 16.

\* Cic.



pardon haue neede of repentance, which some like better to call Resipiscence, or amendment, and of change of minde: and the Lord promiseth that he will pardon sinners if they repent, \* if they amend and turne their hartes from theyr naughtie lyues vnto hym.

\* Jer. 18. 6. 8.  
Ezech. 18. 21. c. 30. 18  
32. 8. 33. c. 14.  
Mat. 4. c. 17.  
Luce. 7. f. 32.

Ma. How many partes be there of Repentance?

Sch. Two chiefe partes. The mortifying of the olde man or the fleshe: and the quickenying of the new man or the spirite.

Ma. I woulde haue these more largely and plynly set out.

Sch. The mortifying of the olde man is vnfayned and sincere acknowledging and \* confession of sinne, and therewith a shame and sorrowe of mynde, with the felyng wherof the person is sore greued for that he hath swarued from righteousnesse and not bene obedient to the will of God. For euery man ought, in remembryng the sinnes of hys lyfe passed, wholly to \* mislike hym selfe, to be angry with him selfe, and to be a seuerie iudge of hys owne faultes, and to geue sentence and pronounce iudgement of hym selfe, to the intent he abyde not the greuous iudgement of God in hys wraath. This sorrowe some haue called Contrition, whereunto are ioyned in nerenesse and nature an earnest hatred of sinne, and a loue and Desire of righteousnesse lost.

\* Psal. 32. a. 4. 5. and  
51. a. 3. 4.  
Ioh. 1. 28. c. 13.  
1. Ioh. 1. 8. 9.

\* Psal. 6. b. 67. and 31.  
b. 9. 10. and 38. a. 3. 4.  
6. b. 3. 9. 10. c. 17. 18.  
and 51. c. 17. and 102.  
a. 4. 5.  
1. Cor. 11. 3. 31.  
2. Cor. 7. c. 9. 10. 11.

Ma. But the conscience of hainous offenses, & the force of repentance may be so great that the mynde of man on eche side compassed with feare may be possessed with despeire of saluation.

Sch. \* That is true, vnlesse God bring comfort to the greatnesse of sorrow. But to the godly there

\* Gen. 4. b. 11.  
Mat. 27. a. 3. 4.  
2. Cor. 2. b. 7. 3.



## The quickenynge of the new man.

remayneth yet one other part of repentance, which is called \* Renuing of the spirite, or quickenynge of the new man. That is, when fayth cometh and \* refresheth and lifteth vp the mynde so troubled, asswageth sorowe, and comforteth the person, and doth reuoke and rayse him vp a gayne from desperation, to hope of obteynning pardon of God through Christ, and from the gate of death, yea from hell it selfe vnto lyfe. And this is it that we professe that we beleue the forgeuenesse of synnes.

*Ma.* Is man able in this feare & these hard distresses to deliuer him selfe by his owne strength?

*Sch.* Nothyng lesse. For it is onely God \* which strengtheneth man despeiring of his own estate, raiseth him vp in affliction, restozeth him in vtter miserie, and by whose guiding the sinner conceaucth this hope, minde, and will that I spake of.

*Ma.* Now rehearse the rest of the Crede.

*Sch.* I beleue THE RESVRRECTION OF THE FLESH, \* AND LIFE EVERLASTING.

*Ma.* Bicause thou hast touched somewhat of this before in speakyng of the last iudgement, I will aske thee but a fewe questions. Whereto or why do we beleue these thynges.

*Sch.* Although we beleue that the soules of men are immortall and euerlastyng, yet if we should thinke that our bodies should by death be vtterly destroyed for euer, the must we nedes be \* wholly discouraged, for that wanting the one part of our selues, we should neuer entierly possesse perfect ioye and immortalitie. We do therfore certainly beleue, not onely that our soules, whē we depart out of this life, being deliuered from the company  
of

\* Eph. 4. d. 23. 24.  
1. Ioh. 4. b. 6.

\* Mat. 4. c. 17.  
Luc. 7. f. 38. g. 47. 48.  
50. and 15. d. 18. 21. f.  
18. c. 13. and 24. c. 47.  
Act. 2. f. 37. and 3. d.  
19. and 16. f. 30. 31.  
1. Tim. 1. c. 15.

\* Mat. 12. d. 12.  
Luc. 15. c. 22.  
2. Cor. 1. a. 3. 4.  
2. Thes. 2. d. 16. 12.

\* Mat. 22. c. 31. 32.  
Ioh. 11. c. 25.  
1. Cor. 15. toto.

\* 1. Cor. 15. c. 14. 17.  
18. 19.



of our bodies, Do by and by flye by pure & whole  
\* into heauen to Christ, but also that our bodies  
shall at length be restored to a better state of life,  
and ioyned againe to their soules, and so we shall  
wholly be made perfectly and fully blessed, that  
is to say, we doubt not that both in our bodyes  
and soules we shall enioy eternitie, immortalitie,  
and most blessed life, that shall neuer in euerla-  
sting continuance of tyme be changed. Thys  
hope \* comforteth vs in miseries. Endued with  
thys hope, we not onely patiently suffer and  
beare the incommodities and combrances that  
light vpon vs in this life, but also very departure  
from life and the sorrowes of death. For we are  
thoroughly perswaded that death is not a de-  
struction that endeth and consumeth all thinges,  
but a guide for vs to heauen that setteth vs in  
the way of a quiet, easie, blessed, and euerlasting  
life. And therefore gladly & cherefully we runne,  
yea we flye out, from the bondes of our bodyes  
as from a prison, to heauen as to the common  
towne and citie of God and men.

Ma. Doth the beleuing of these thynges auayle vs  
to any other end?

Sch. We are put in minde, that we comber not  
nor entangle our selues with vncertaine, transi-  
torie, and fraile thinges: that we bend not our  
eye to earthly glozie and felicitie: but inhabite  
thys world \* as strangers, and euer minding our  
remouing: that we long vppward for heauen and  
heavenly thinges, where we shall in blisse enioye  
eternall life.

Ma. Sithe thou hast before sayd, that the wicked  
shall rise againe, in sort most farre \* differing from the

D. J.

godly,

\* Luk. 16. c. 22. and  
23. f. 43.

\* Rom. 8. b. 11.  
1. Cor. 15. f. 42. 43. 44.  
g. 53. 54.  
Johil. 3. d. 21.  
1. Thess. 4. c. 13. 14.  
d. 15. 16. 17.

\* Joh. 11. f. 25.  
1. Cor. 15. g. 52.  
1. Thess. 4. c. 13. 14. 15.  
Apoc. 13. d. 12.

\* 2. Cor. 5. a. 1. 2.  
Ephes. 2. d. 19.

\* Heb. 13. c. 13. 24.  
1. Pet. 2. d. 11.

\* Math. 23. c. 34.  
d. 41. 46.



*We are iustified not by our workes, but by Gods Grace.*

godly, that is to say, to eternall miserie and euerlasting death, why doth the Crede make mention onely of life euerlasting, and of hell no mention at all?

Sch. Thys is a confession of the Christian fayth, which pertaineth to none but to the godly, and therefore rehearseth onely those thinges that are \* fitt for to comfort, namely the most large giftes which God will geue to them that be hye. And therefore here is not recited what punishmentes are prouided for them that be out of the kingdome of God.

Ma. Now thou hast declared the Crede, that is, the summe of the Christian fayth, tell me, what profite get we of thys fayth?

Sch. Righteousnesse \* before God, by which we are made heires of eternall life.

Ma. Doth not then our owne godlinesse toward God, and leading of our lyfe honestly and holily among men, iustifie vs before God?

Sch. Of thys we haue sayd somewhat already after the declaring of the law, & in other places, to thys effect. If any man were able to liue by right according to the precise rule \* of the law of God, he should worthily be compted iustified by hys good workes. But seing we are \* all most farre from that perfection of life, yea and be so oppressed with conscience of our sinnes, we \* must take an other course, and finde an other way, how God may receaue vs into fauour, than by our owne deseruing.

Ma. What way?

Sch. We must flee to the \* mercie of God, whereby he freely embraceth vs with loue & good will, in Christ, without any our deseruing, or respect of workes,

\* Rom. 16. b. 16.  
Luc. 24. c. 47.  
Job. 3. c. 15. 16.  
Heb. 4. c. 16.

\* Rom. 4. c. 11. 12.  
Gal. 3. c. 16.

\* Rom. 10. a. 9.  
Gal. 3. b. 12.

\* Gen. 6. b. 5. & 7. d. 11.  
Luc. 18. c. 11. 12. 14.  
Rom. 7. c. 14. 15.  
Gal. 3. c. 16.

\* Rom. 11. a. 6.

\* Rom. 3. c. 24. and 4.  
a. 4. 7. d. 16.  
Eph. 2. a. 4. 5.  
2. Tim. 1. b. 9.  
Tit. 2. d. 4. 5.  
1. Pet. 1. a. 3. & 2. d. 19.



workes, both forgering vs our sinnes, and so ge-  
uing vs the righteousnesse of Christ by fayth in  
him, that for the same Christes righteousnesse he  
so accepteth vs, as if it were our owne. To Gods  
mercie therefore through Christ we ought to im-  
pute all our iustification.

*Ma.* How do we know it to be thus?

*Sch.* By the Gospell, which containeth the pro-  
mises of God by Christ, \* to the which when we  
adioyne fayth, that is to say, an assured perswa-  
sion of minde, and stedfast confidence of Gods  
good will, such as hath bene set out in the whole  
Crede, we do as it were take state and possession  
of thys Iustification that I speake of.

*Ma.* Doest thou not then say, that fayth is the  
principall cause of thys iustification, so as by the  
merite of fayth we are compted righteous before  
God?

*Sch.* No: for that were to set fayth in the place  
of Christ. But the springhead of this iustification  
\* is the mercie of God, which is conueyed to vs  
by Christ, and is offred to vs by the Gospell,  
\* and receaued of vs by fayth as with a hand.

*Ma.* Thou sayest then, that faith is not the cause but  
the Instrument of iustification, for that it embraceth  
Christ \* which is our iustification, coupling vs wyth  
so straight bond to hym that it maketh vs partakers  
of all hys good thynges.

*Sch.* Yea forsooth.

*Ma.* But can thys iustification be so seuered from  
good workes, that he that hath it can want them?

*Sch.* No: for by fayth we receaue Christ such  
as he deliuereth hym selfe vnto vs. But he doth  
not onely set vs at libertie from sinnes and

D.ij.

Death,

\* Rom. 4. 2. 3. 5. 2. 14.  
15. 20. 24.  
Gal. 2. 1. 16. 20. and  
3. 1. 11.  
Heb. 10. 11. 12.

\* Ephe. 1. 2. 4. 5. 6. 8.  
and 2. 2. 4. 5.  
Tit. 3. 4. 5. 6.

\* Mar. 1. 14. 15.  
Rom. 4. 1. 16. 20. 24.  
21. 24.

\* Joh. 1. 8. 12.  
Rom. 3. 2. 22.  
1. Cor. 1. 2. 30.  
Heb. 9. 14.



## Good workes ioyned with Fayth.

Death, and make vs at one with God, but also with the diuine inspiration and vertue of the \* Holy Ghost doth regenerate and newly forme vs to the endeouour of innocencie and holinesse, which we call \* newnesse of life.

*Ma.* Thou sayest then, that \* Iustice, faith, & good workes, do naturally cleaue together, and therefore ought no more to be seuered, than Christ the author of them in vs can be seuered from him selfe.

*Sch.* It is true.

*Ma.* Then thys doctrine of fayth doth not wythdrawe mens mindes from godly workes and duties.

*Sch.* Nothyng lesse. For good workes do stand vppon fayth as \* vppon their roote. So farre therfore is fayth from withdrawing our hartes from liuing vprightly, that contrariwyse it doth most vehemently stirre vs vp to the endeouour of good life, yea and so farre that he is not truely faythfull that doth not also to his power, both \* shunne vices and embrace vertues, so liuing alwayes, as one that looketh to geue an accompt.

*Ma.* Therefore tell me plainly, how our workes be acceptable to God, and what rewardes be geuen to them.

*Sch.* In good workes two thynges are principally required. First that we do those workes \* that are prescribed by the law of God, secondly that they be done with that minde and \* fayth which God requireth. For no doinges, or thoughtes, enterprised \* or conceaued wythout fayth, can please God.

*Ma.* Goe forward.

*Sch.* It is euident therefore that all workes  
what

\* Rom. 2. 1. 1. 2. 3. 9.  
10. 12. 13.

\* Rom. 6. 1. 4.

\* Rom. 5. 1. 2.  
1. Cor. 13. 1. 2.  
Eph. 3. 1. 17.  
Jacob. 2. 1. 20.  
1. Pet. 1. 1. 19. 20.  
21. 22.

\* Psal. 1. 1. 3.  
Rom. 11. 1. 16.  
Eph. 3. 1. 17.  
Col. 2. 1. 6. 7.  
Tit. 3. 1. 5.

\* Rom. 6. 1. 1. 2. 3. 4.

\* Deu. 4. 1. 2. and  
21. 2. 32.

\* Mar. 7. 1. 6. 7. 8. 9.  
and 10. 1. 17. 19.  
Jeh. 15. 1. 10.

\* Rom. 9. 1. 31. 32. and  
14. 1. 23.  
Heb. 11. 1. 6.



\* Joh. 3. a. 3. 4. 5. 6.  
Rom. 9. f. 31. 32.  
Eph. 2. a. 3.  
1. Pet. 1. b. 22. 23.

\* Rom. 2. a. 3. 6. 7.  
1. Cor. 1. c. 19. 20. and  
3. b. 19.  
2. Cor. 1. c. 12.

\* Math. 7. c. 18. 19. and  
12. b. 33. 35.

\* Rom. 5. b. 8. 10. and  
11. a. 35.  
1. Joh. 4. b. 9. 10. d. 19.  
Eph. 1. a. 4.

\* Rom. 12. a. 1.  
Gal. 5. a. 6.

\* 1. Th. 17. c. 10. and 18.  
c. 11. 12. 14.

\* 1. Cor. 6. b. 6.  
Rom. 7. c. 14. 15. 17.  
Gal. 5. c. 17.

whatsoever we do before that we \* be borne  
agayne and renewed by the spirite of God, such  
as may properly be called our owne workes,  
are faultie. For whatsoever shewe of gaynesse  
and worthinesse they represent and geue to the  
eyes of men, sithe they spring and procede from  
a faulty and corrupted \* hart which God chiefly  
considereth, they can not but be defiled and cor-  
rupted, and so greuously offend God. Such  
workes therefore, as euill fruites \* growing  
out of an euill tree, God despiseth and reiecteth  
from hym.

*Ma.* Can we not therefore preuent God wyth any  
workes or deseruings, whereby we may first pro-  
uoke hym to loue vs and be good vnto vs?

*Sch.* Surely with none. For God loued and  
chose vs in Christ, not onely when we were hys  
enemies, \* that is, sinners, but also before the  
foundations of the world were layed. And thys  
is the same springhead and originall of our insti-  
fication, wherof I spake before.

*Ma.* What thinkest thou of those workes, which we  
after that we be reconciled to Gods fauour, do by  
the instinct of the Holy Ghost?

*Sch.* The dutiefull workes of godlinesse, which  
procede out of fayth working \* by charitie, are  
indeede acceptable to God, yet not by their owne  
deseruing, \* but for that he of hys liberalitie  
vouchsaueth them hys fauour. For though they  
be deriued from the spirite of God, as little  
streames from the spring head, yet of \* our flesh,  
that mingleth it selfe with them in the doing  
by the way, they receaue corruption, as it were  
by infection, like as a riuer, otherwise pure and

D. iij. clere,



*Our workes acceptable to God through faith in Christ.*

clere, is troubled and mudded with mire and  
slyme wherethrough it runneth.

*Ma.* How then doest thou say that they please  
God?

*Sch.* \* It is fayth that procureth Gods fauour  
to our workes, while it is assured that he will  
not Deale with vs after extremitie of \* lawe, nor  
call our Doinges to exacte accompt, nor trie them  
as it were by the squire, that is, he will not in va-  
luing and weying them vse seueritie, but remit-  
ting and pardonynge all their corruptnesse, for  
Christes sake and hys Deseruinges, will accompt  
them for fully perfect.

*Ma.* Then thou standest still in thys, that we can  
not by merite of workes obteyne to be iustified be-  
fore God, scing thou thinkest that all doynge of  
men, euen the perfectest do nede pardon.

*Sch.* God hym selfe hath so decreed in hys word,  
and hys holy spirite doth teach vs to pray that  
he \* bring vs not into iudgement. For where  
righteousnesse, such as God the iudge shall al-  
lowe, ought to be throughly \* absolute, and in  
all partes and pointes fully perfect, such as is to  
be directed and tried by the most precise rule, and  
as it were by the plumme line of Gods lawe and  
iudgement : and sithe our workes, euen \* the  
best of them, for that they swarue and differ most  
farre from the rule and prescription of Gods  
lawe and iustice, are many wayes to be blamed  
and condemned : we can in, no, wise be iustified  
before God by workes.

*Ma.* Doth not thys doctrine withdrawe mens  
myndes from the duties of godlinesse, and make  
them slacker and slower to good workes, or at least  
lesse



lesse cherefull and ready to godly endeouours.

Sch. No. For we may not therefore say that good workes are vnprofitable or done in bayne and without cause, for that we obtaine not iustification by them. For they serue both to the profite of our neighbour \* and to the glozie of God, and they do as by certayne testimonies \* assure vs of Gods good will toward vs, and of our loue agayne to God ward, and of our fayth, and so consequently of our saluation. And reason it is, that we beyng redeemed wyth the bloud of Christ the sonne of God, and hauyng beside receaued innumerable and infinite benefites of God, should liue and wholly frame our selues after the \* will and appointment of our redemer, and so shewe our selues mindefull and thankfull to the authoz of our saluation, and \* by our example procure and winne other vnto hym. The man that calleth these thoughtes to mynde, may sufficiently reioyce in hys good endeouours and workes.

\* Math. 5. b. 16.  
1. Pet. 2. c. 12.  
\* Math. 12. b. 33.  
Phil. 2. b. 12.  
2. Pet. 1. c. 10.

\* Rom. 14. b. 7. 8.  
1. Cor. 6. c. 20.  
2. Cor. 5. c. 15.  
1. Thess. 5. b. 10.  
\* Math. 5. b. 16.  
1. Pet. 2. c. 12.

Ma. But God doth allure vs to good doing wyth certayne rewardes, both in this life and in the life to come, and doth couenaunt wyth vs as it were for certayne wages.

Sch. \* That reward, as I haue sayd, is not geuen to workes for their worthinesse, and rendered to them as recompense for Deseruinges, but by the bountifullnesse of God, is freely bestowed vpon vs without Deseruing. And iustification God doth geue vs as a gift of hys owne deare loue toward vs and of hys liberalitie \* through Christ. When I speake of Gods gift and liberalitie, I meane it \* free and bountifull wythout

\* Math. 5. b. 12. and  
10. b. 41. 42. and 25.  
c. 34. 35.  
Eph. 3. b. 20.  
2. Tim. 1. b. 9.

\* Rom. 3. c. 24.  
1. Cor. 1.  
\* Rom. 3. c. 24. and  
11. b. 5.  
Gal. 3. a. 4.  
2. Tim. 1. c. 9.  
Tit. 3. b. 4. 5.  
Apoc. 21. b. 6.



any our desert or merite : that it be Gods mere and sincere liberalitie, which he applyeth to our saluation onely whom he loueth and which trust in hym, not hyered, or procured for wages, as it were a marchandise of hys commodities and benefites vsed by hym for some profite to hym selfe, requiring againe of vs some recompense or price: which once to thinke, were to abate both the liberalitie and maiestie of God.

Ma. Whereas then God doth by fayth both geue vs iustification, and by the same fayth alloweth and accepteth our workes, tell me, doest thou thinke that this fayth is a qualitie of nature, or the gift of God?

Sch. Fayth is the gift \* of God, and a singular and excellent gift. For both our wittes are to grosse \* and dull to conceaue and vnderstand the wisdom of God, whose fountaines are opened by fayth, and our hartes are moze apt eyther \* to distrust, or to wrongfull and corrupt trust in our selues, or in other creatures, than to true trust in God. But God instructing vs with hys worde, and \* lightening our mindes wyth hys holy spirit, maketh vs apt to learne those thyngs that otherwise would be farre from entring into the dull capacitie of our wittes, and sealing the promises of saluation in our soules, he so informeth vs that we are most surely perswaded of the truth of them. These thynges the Apostles vnderstanding, do pray to the Lord to \* encrease their fayth.

\* Mat. 9. c. 23. 24.

Joh. 9. c. 29.

1. Joh. 1. d. 20. 21.

\* Mat. 16. b. 7. 2. 9. 11.

Luk. 18. f. 34.

Rom. 8. b. 6. 7.

1. Cor. 2. d. 14.

\* Mat. 6. d. 30. and

1. c. 26. and 16. b. 2.

and 14. d. 31.

\* Mat. 16. c. 17.

Luk. 24. g. 45.

Col. 1. b. 9.

2. Tim. 2. a. 7.

\* Luk. 17. a. 5.



The third part.

Of Prayer, and Thankeſgeuyng.

**Ma.** Thou haſt in good tyme made mention of Prayer. For now thou haſt ended the declaration of the Law of God, and of the Crede, that is to ſay, the Chriſtian confeſſion, it followeth next to ſpeake of prayer and of thākeſgeuyng which is nerely conioyned to it: for theſe are in order knitte and fittly hangyng together with the reſt.

**Sch.** They be in Deede moſt nerely ioyned, for they belong to the firſt table of Gods law, and do containe the principall duties of godlineſſe toward God.

Joſal. 70. c. 17. d. 23.  
Act. 9. d. 21.  
Rom. 10. c. 12. and  
15. b. 6.  
2. Cor. 1. a. 2. 4.  
2. Tim. 2. d. 22.  
1. Per. 1. c. 17.

**Ma.** In declaryng of prayer, what order ſhall we follow.

**Sch.** This order, maſter, if it ſo pleaſe you: firſt to ſhewe who is to be prayed vnto: ſecondly, with what affiance: thirdly, with what affection of hart: and fourthly, what is to be prayed for.

The order of  
teaching for  
prayer.

**Ma.** Firſt then tell me who thou thinkeſt is to be called vpon.

**Sch.** Surely none but God alone.

**Ma.** Why ſo?

**Sch.** Becauſe \* our lyfe and ſaluation ſtandeth in the hand of God alone, in whoſe power are all thynges. Sithe then God doth geue vs all that is good, and that a Chriſtian man ought to wiſh and deſire: and ſithe he alone is able in euery \* Danger to geue helpe and ſuccour and to drie away all perils: it is meete that of hym we aſke all thynges, and in all diſtreſſes flee to

\* Joſal. 17. b. 7. 2. and  
26. a. 1. and 28. b. 8. and  
78. and 104. tota.

\* Jon. 1. 13. a. 4. and  
d. 26. 27. 28. 31. and  
91. a. 1. 2. 36.

D. I.

him



*Angels, or holy men departed, not to be called vpon.*

\* psal. 50. c. 15. d. 23.  
and 51. b. 7. and 29.  
d. 26. 27.

hym alone and craue hys helpe . For thys he  
hym selfe in \* hys worde asketh and requireth  
as the peculiar and proper worshypppyng of hys  
maiestie.

Ma. Shall we not then do well to call vpon holy  
men that are departed out of thys lyfe , or vpon  
Angels?

\* psal. 1. c. 17. and 25.  
a. 1. 2. and 112. b. 8. 9.

\* psal. 1. c. 15. and  
39. b. 26. 27.  
Job. 16. c. 23. 24.

\* psal. 102. d. 21. 23. 24

\* psal. 50. c. 15.

\* Ephe. 3. d. 20.

\* Mat. 11. d. 23.

\* Job. 16. c. 23. 24.

\* Rom. 10. d. 14. d. 17

Sch. No . For that were to geue to them an  
infinitenesse to be present euery where, or to geue  
them beyng absent an vnderstandyng of our se-  
crete meanynges, that is , as much as a certaine  
Godhead , and therewithall partly to conuey  
to them our confidence and trust \* that ought  
to be set wholly in God alone, and so to slide into  
idolatrie . But forasmuch as God calleth vs to  
hym selfe alone , and doth also with addyng an  
othe, promise that \* he will both heare and helpe  
vs , to flee to the helpe of other were an euil-  
dent token of distrust and infidelitie . And as  
touchyng the holy men that are departed out  
of thys lyfe , what maner of thyng I pray you  
were thys , forsakyng the \* luyng God , that  
\* heareth our prayers , that is most mightye,  
\* most ready to helpe vs , that \* calleth vs vn-  
to hym , that in the worde of truthe promiseth  
\* and sweareth that with hys diuine power  
and succour he will defend vs , forsakyng hym,  
I say , to flee to men dead , deaffe , and weake,  
which neither haue promised helpe, nor are able  
to relieue vs , to whom God neuer gaue the  
office to helpe vs , to whom we are by no Scrip-  
tures Directed whereupon our \* fayth may sure-  
ly rest , but are vnadvisedly carryed away tru-  
styng



Styng onely vpon the Dreames or rather Dotages  
of our owne head.

*Ma.* But God doth to our saluation vse the seruice  
of Angels, that wayte vpon vs, and therefore doe  
heare vs.

*Sch.* \* That is true. But yet it appeareth no  
where in the word of God, that God would  
haue vs pray to Angels, or to godly mē deceased.  
And si the fayth resteth vpon \* the word of God,  
and what is not of fayth \* is sinne, I sayd right-  
ly that it is a sure token of infidelitie to forsake  
God, \* to whom alone the scriptures do send vs,  
and to pray to and craue helpe of Angels, or god-  
ly men departed this lyfe, for calling vpon whom  
there is not one word in the holy Scriptures.

\* psal. 91. b. 11. 12.  
heb. 1. d. 14.

\* Rom. 10. b. 17.

\* Rom. 14. b. 23.

\* Mat. 6. b. 6. 9.

\* 1. Cor. 13. a. 2.

*Ma.* But seyng charitie neuer \* falleth out of the  
hartes of the godly, euen whyle they be in heauen  
they are carefull for vs and do desire our saluation.

*Sch.* That can not be denyed, yet it doth not  
follow that we must therefore call vpon them,  
vnlesse we thinke that we must call for the  
helpe and succour of our frendes be they neuer  
so farre from vs, onely bycause they beare vs  
good will.

*Ma.* But we oft craue helpe of men that be alyue,  
and with whom we are presently conuersant.

*Sch.* I graunt. For men as they haue \* mutual-  
ly neede one of an others helpe, so hath God  
graunted them power one mutually to helpe an  
other, yea and he hath expressely commaunded  
euery man \* to releue hys neighbour with such  
helpe as he can. We do therefore call vpon men  
as ministers of Gods goodnesse, accoꝝdyng to

\* 1. Cor. 12. b. 13. 27.  
d. 25.

1. Ioh. 4. b. 19.

\* Mat. 7. b. 16.

1. Cor. 10. f. 14.

Gal. 6. a. 2.



*Mens benefites to vs, to be imputed to God.*

the will of God, looking for helpe and succour of them: but yet so, that all our trust be settled in God alone, and that we reckon receiued from hym as the springhed of all liberalitie, whatsoeuer is Deliuered vs \* by the handes of men. Therfore this is well and orderly done, and no impediment to the calling vpon of God alone, so that we confesse that we do not from els where looke for any good thyng, nor settle our whole succour in any other.

*Ma.* Doest thou then say that we must vse prayer and supplication, lyke as all other duties of godlynesse, accordyng to the prescription of Gods word, or els we can not please God?

*Sch.* **Yea verely.** For all offense in Religion is committed by changyng the order and maner appointed by God.

*Ma.* Hetherto then thou hast sayd that God alone is to be called vpon, puttyng all our trust in hym, and that to hym all thynges as to the springhed of all good thynges are to be imputed, now followeth next to declare with what confidence we wretched mortall men that are so many wayes vnworthy ought to call vpon the immortal God.

*Sch.* **We** are in deede euery way most vnworthy. But we thrust not our selues in proudly and arrogantly as if we were worthy, but we come to hym in the name and vpon trust of \* Christ our mediatour, by whom the doze beyng opened to vs, though we be most base silly wretches, made of clay and flyme, oppressed with conscience of our owne sinnes, we shall not be forbydden to enter, nor shall haue

\* 1. Cor. 1. 1. 10.

\* Deut. 4. 2. 1. 2. and 5. 1. 2. 33.

\* Joh. 14. 2. 3. b. 13. and 16. e. 23. Eph. 2. d. 13. 1. Tim. 2. b. 5. Heb. 4. d. 16. and 10. d. 19. 20. 22.



haue hard accesse to the maiestie of God and to the obteyning of his fauor.

*Ma.* We nede not then, for accesse to God, some man to be our meane or interpreter, to commend and declare our sute vnto him as it were vnto some worldly Prince.

*Sch.* Nothyng lesse, vnlesse we will thinke that God is, \* as men be, bound to one place, that he can not vnderstand many things but by his seruantes, that he sometime slepeth, or hath not leysure to heare. For, as touchyng our vnworthynesse, we haue alredy sayd that our prayers stand in confidence not vpon any thyng in vs, but vpon the only worthinesse of \* Christ in whose name we pray.

\* 3. Reg. 18. 37.  
Iosaf. 33. b. 13. 14. and  
94. b. 7. 9. 10. 11.

\* Joh. 15. c. 16. v. 16.  
6. 23. 24. 25. 26.

*Ma.* Doest thou then thinke that God the father is to be called vpon in the name and vpon trust of Christ alone?

*Sch.* Yea forsooth maister. For he alone aboue all other, most singularly \* loueth vs, so farre that he will do all thinges for our sakes: he alone is with God his father, at whose right hand he sitteth \* in most hye fauour, that he may obteyne what he will of him: he therfore alone is the mediator of God and men, the man Iesus Christ: he alone I say, is the mediator of Redemption, and also of inuocation, in whose \* name alone the holy scriptures do expressely bidde vs to goe vnto God y father, adding also promises that he by his intercession will bring to passe that we shal obtaine all that we pray for: Otherwise \* without Christ the eare and hart of God abhorreth men.

\* Joh. 15. b. 9. 13.  
Rom. 8. d. 17. 18. 19.  
Eph. 5. a. 2. d. 25.

\* Mat. 3. d. 17.  
Rom. 8. c. 34.

\* Joh. 14. b. 13. and 16.  
c. 23. 26.

\* Joh. 15. a. 5.  
Eph. 2. c. 12. 13.

\* 1. Thes. 1. a. 2.  
Colof. 4. a. 2. 3.  
Eph. 6. c. 13. 19.

*Ma.* But we doe yet with mutuall \* prayers one



*Christ onely the Mediator.*

*We must pray with sure confidence.*

helpe an other, so long as we abide in this world.

Sch. That is true. But we do not therefore set other Mediators in place of Christ, but with coniointed hartes and prayers, accordyng to the rule of charitie and the word of God, we do by one \* Mediator call vpon our common Father.

Ma. Thou sayest then that to appoint other mediators to God, or patrones for our cause, but Christ alone, is both against the holy Scriptures and therefore agaynst fayth, and also conteyneth great iniurie to Christ hymselfe.

Sch. *Pea forsoth, maister.*

Ma. Goe on them.

Sch. The summe is this, that we must come to call vpon God the father, resting vpon affiance of the promises made \* to vs by Christ, and trusting vpon his intercession, leauyng all respect of our owne worthinesse, and framyng our prayers as it were out of the mouth \* of Christ. Which doyng as it is most agreable to the truth of the Scriptures, so is it most farre from the fault of \* arrogancie and presumption.

Ma. Thinkest thou that they which so pray to God as thou sayest ought to haue a good hope to obtaine what they aske?

Sch. The Lord himselfe doth also command vs to aske with sure \* fayth, makyng therewith a promise and addyng an othe, that it shalbe geuen vs whatsoeuer we aske with fayth. And likewise his Apostles do teach that right prayer procedeth from fayth. Therefore we must alway lay this most assured foundation of prayer, that resting

\* Tim. 2. b. 9.  
Heb. 9. d. 15.

\* Rom. 1. a. 2. 5. and  
4. d. 21. 24.  
2. Cor. 1. c. 10. and. 3. b.  
4. 5.  
Gal. 3. d. 22.  
Tit. 1. a. 2.

\* Mat. 5. 9. 10.  
Joh. 14. b. 15. d. 26. and  
15. c. 16. 21. and 16. c.  
23. 24. 26.

\* Psal. 29. a. 1. 2.  
Act. 3. c. 12. 16.

\* Mat. 21. c. 21.  
Mar. 11. d. 22. 23. 24.  
Joh. 16. c. 23.  
Joh. 17. a. 6. q. 5. d. 15. 16.



restyng \* vpon sure trust of hys fatherly goodnesse, we must determine that God will heare our prayers and petitions, and that we shall obteyne so farre as it is expedient for vs. Therefore they that come rashly \* and vnconsiderately to prayer, and such as pray doutyng, and vncertaine of their spedying, they do without fruite powre out vayne and bootelesse wordes.

\* Mat. 7. b. 10.  
Heb. 4. b. 16. & 10. b. 22.  
1. Joh. 5. c. 14.

\* Mat. 26. c. 21. and  
21. c. 21.  
Joh. 16. c. 24.  
Jaco. 1. a. 6. and 4. a. 7.

Ma. I see with what confidence thou sayest we must call vpon God. Now tell me with what affection of hart we must come vnto him.

Sch. Our hartes must be sore greened with feeling of our nede and pouertie, and the miseries that oppresse vs, so farre forth that we must burne with great desire of Deliueraunce from that grieve, and of Gods helpe which we pray for. Being thus disposed in hart it can not be but that we shall most attentiuely and with \* most feruent affection with all maner of prayers and petitions craue that we desire.

\* Psal. 70. c. 17. 94. c. 12.  
and 124. a. 1. 3. & 127.  
a. 1. 20.  
Rom. 7. b. 12. & 2. b. 25.  
2. Cor. 3. b. 4. 3.

\* Luc. 12. a. 27.  
Rom. 12. c. 17.  
Eph. 6. c. 18.  
Col. 4. a. 2.  
1. Tim. 2. a. 14.

Ma. I see then it is not enough to pray with tong and voyce alone.

Sch. To pray, not applying thereto our mynde \* and attentiuenesse, without which our prayers can neuer be effectuell, is not onely to take frutelesse labor in vayne. (For how shall God heare vs, when we heede not \* nor heare not our selues?) and not onely to powre out vayne and frutelesse, but \* also hurtfull wordes with offendyng Gods maiestie. So farre of is it, that such prayers can appease the maiestie of God, that is displeased with our offence.

\* 1. Cor. 14. c. 14. 16.

\* 1. Cor. 14. c. 17.

\* Psal. 109. b. 7.

Ma. How know we that it is thus?

P. iiii.

Sch.



*Attentiuenesse and vse of tong in Prayer.*

\* Joh. 4. c. 23. 24.  
2. Cor. 3. d. 17.

\* Psal. 145. c. 18. 19.

\* Esa. 29. c. 12. 13.  
Mat. 15. a. 8. and 20. c.  
22.

\* Jer. 48. d. 10.

\* Psal. 35. d. 28. and  
51. c. 14. 15. and 71. d.  
21. 22. 23.  
Rom. 14. c. 11.  
Johil. 2. d. 11.

Sch. Sithe God is a spirit, and ( as I may so call hym ) a most pure mynde : he both in all other thynges, and specially in prayer, whereby men as it were talke and common with God, requireth the soule and mynde. And he also testifieth that he will be nere to them onely that call vpon him \* truely, that is, with theyr hart and that theyr prayers please hym. On the other side God doth worthily abhorre and detest theyr prayers that \* fainedly and vnadvisedly vtter with their tong that which they conceiue not with their hart and thought, and deale \* more negligently with immortall God, than they are wont to do with a mortall man. Therefore in prayer the mynde is euer nedefull, but the tong is not alway necessarie.

Ma. But there is some vse of the tong in prayer.

Sch. Yea forsothe. For meete it is that \* the tong do also diligently and earnestly employ all her strength and abilitie to set forth the honor of God, sithe it is aboue all other partes of the bodie properly created by God to that vse. Moreover as from a mynde earnestly bent with studie and care, sometyme wordes breake out of vs ere we be aware : so oftentymes the very sound of vtterance and the hearyng of our owne wordes quickeneth and sharpeneth our mynde, and helpeth the hede fulnesse therof, and kepeth of and dryueth away slacknesse wherewith the hart is continually tempted.

Ma. Sithe it is so, what thinkest thou of them that pray in a strange tong and such as they vnderstand not?

Sch.



Sch. I thynke that they not onely lose their laboꝝ, but therewith also mocke God him selfe. For if *LOQVI*, to speake, be wittingly to bestow ech woꝝde in hys right place; they that vtter woꝝdes \* which they vnderstand not, chatter rather than speake, so farre be they from praying. For they play the Parottes rather than men, much lesse Christian men. Thercoꝝe farre be from godly men such hypocrisie and mockerie. For if Saint Paule thinke it an absurditie foꝝ a man to speake to other that speche which they vnderstand not, bicause woꝝdes moue no man but hym that hath the same language, and affirmeth that both he that speaketh and he that heareth, shall eyther of them be an alien to the other, how much greater absurditie is it that we our selues be aliens to our selues, while we vse that speche that we know not, and goe about to vtter our meaynynges and prayers in that tong wherein our selues are deaffe. Wise men in olde tyme thought that such men, as most fonde, were most woꝝthy to be laughed at.

\* 1. Coꝝ. 14. b. 7. 9. c. 11.

Coꝝ. 14. c. 16.

\* Cicer. offic. Tuscu. 5. & de Oratore.

Ma. I see how hederull a minde and feruent affection is required in prayer. But tell me, doest thou thinke this feruentnesse to be naturall and by kinde planted in our hartes, or that it is a raising vp of our myndes by God?

Sch. The holy Scriptures do testifie that the spirit of God raiseth vp vnspeakable\* groanings, whereby our prayers are made effectuell. He therefore without dout with hys inspiration stirreth vp our myndes, and whetteth and helpeth vs to pray.

\* Rom. 8. a. 26. Eph. 2. b. 18.

Q. j.

Ma.



*What is to be asked of God by prayer.*

*Ma.* How then? when thys feruentnesse of mynde that can not alway be present, is slacked, or wholly quenched, shall we as it were drousy with slowth, & sleeping, idly looke for the styrring and mouing of the spirite?

*Sch.* Nothyng lesse. But rather when we be faynt and slacke in mynde, we must \* by and by craue the helpe of God, that he wyl geue vs cherefulnesse and stirre vp our hartes to prayer: For this minde and will we conceaue by the guiding of God.

*Ma.* Now remayneth that I heare of thee what we ought to aske of God by praier. Is it lawfull to aske of God whatsoeuer cometh in our mind & mouth?

*Sch.* When men that were strangers to true godlinesse, had such an honest opinion of the maiestie and minde of their Gods, that they thought they ought not to aske of them any thyng vniust or vn honest: God forbid that we Christians should euer aske any thyng of God in prayer that may \* mislike the minde & will of God. For thys were to do to Gods maiestie most hye iniurie and dishonour, so much lesse may such a prayer please hym or obteine any thyng of hym. And sithe both the wittes of men are \* to dull to vnderstand what is expedient for them, and the desires of their hartes are so blinde and wilde, that they not only neede a guide whom they may followe, but also bridles to restraine them, it were to great an absurditie that we should in prayer be carped rashly and headlong by our owne affections. By a certayne rule therfore & prescribed forme our prayers ought wholly to be directed.

*Ma.*

\* Iosua. 11. b. 17.  
Numb. 16. b. 40. 41.

*Cicero pro domo sua.*

\* Mat. 7. b. 11.  
Job. 16. c. 23. 24.  
Jacob. 4. a. 3.  
Job. 3. b. 14.

\* Mat. 20. c. 27.  
Rom. 8. c. 26. 27.  
Jacob. 4. a. 3.



Ma. What rule and forme?

Sch. Euen the same forme of prayer verily,  
\* which the heauenly scholemaister appointed to  
hys Disciples, and by them to vs all, wherein he  
hath couched in very few pointes all those things  
that are lawfull to be asked of God, and be-  
honestfull for vs to obteyne: which prayer is after  
the authoz thereof called the Lordes prayer. If  
therefore we will follow the heauenly teacher  
with hys diuine voyce saying before vs, truely  
we shall neuer swarue from the right rule of  
praying.

\* Mat. 6. 6. 9. 10.  
Luc. 11. 2. 1. 2. 5.

Ma. Rehearse me then the Lordes prayer.

Sch. When ye will pray (sayth \* the Lorde) say  
thus: OVR FATHER WHICH ART IN HEA-  
VEN, HALLOWED BE THY NAME. THY KING-  
DOME COME. THY WILL BE DONE IN EARTH  
AS IT IS IN HEAVEN. GEVE VS THIS DAY  
OVR DAILY BREAD. AND FORGEVE VS OVR  
TRESPASSES, AS WE FORGEVE THEM THAT  
TRESPASSE AGAINST VS. AND LEAD VS  
NOT INTO TEMPTATION. BVT DELIVER  
VS FROM EVILL. FOR THINE IS THE KING-  
DOME, AND THE POWER, AND THE GLORY,  
FOR EVER. AMEN.

\* Mat. 6. 6. 9. 10.  
Luc. 11. 2. 1. 2. 5.

Ma. Doest thou thinke that we are bound euer so  
to render these very wordes, that it is not lawfull in  
one worde to varie from them?

Sch. It is no doubt that we may vse \* other  
wordes in praying, so that we swarue not from  
the meaning of thys prayer. For in it the Lorde  
hath set out certayne speciall and principall  
pointes, to the which vlesse all our prayers be

\* De hoc constat  
ex psal. libro 83  
alijs S. Script.  
locis penè infi-  
nitis.

Q.ij.

referred



10. Cal. 107. a. 5. and b.  
18. c. 18. d. 28. 52.

referred they can not please God. **Ma** let euery man aske of God as the present \* tyme and hys neede shall require : and let hym tarry vppon which part of thys prayer he will, and so long as he liste, and dilate it in sundry sortes as he will: for there is no impediment to the contrary, so that he pray to God with such affiance and affection as I haue before spoken of, and to the same meanyng that is set out in thys prayer.

**Ma.** How many partes hath the Lordes prayer.

The diuision.

**Sch.** It conteyneth in Deede sixe petitions, but in the whole summe there are but two partes. Whereof the first belongeth ouely to the glory of God, and conteyneth the thre former petitions: the second which containeth the thre latter petitions belongeth properly to our commoditie.

**Ma.** Doest thou so seuer and diuide our profit from Gods glorie, that thou also makest egall partition betwene them?

**Sch.** I do not seuer thynges conioyned, but for playnnesse of the whole declaration, I distingeishe thynges to be seuerally discerned, for vnderstanding whereunto eche thyng belongeth. Otherwyse, those thynges that do properly belong to the glorie of God, do also bring most great profites to vs : and lykewise those thynges that serue our profite, are all referred to the glory of God. \* For thys ought to be the end wherunto all thynges must be applyed, thys ought to be our marke, that Gods glory be most amply enlarged. Yet in the meane tyme I thinke that this diuision in partes shall not be inconuenient, and is made not wythout reason, but according  
to

The end of all  
things Gods  
glorie.

1. Cor. 10. 30. 31.  
Col. 3. 17.



to the propertie of the thynges them selues, because while we aske those thynges that belong properly to the aduauncing of Gods glozy, we must for that tyme omitte our owne profites, when yet in the later petitions we may well intend our owne commodities.

*Ma.* Now let vs somewhat diligently examine the weight of euery worde. Why doest thou call God, FATHER?

*Sch.* There is great pith in the vse of thys one name FATHER. For it containeth two thinges which we haue before sayd to be specially necessarie in praying.

*Ma.* What be those.

*Sch.* First I speake, not as to one absent\* or deasse, but I call vpon and pray to God as to one that is present and heareth me, beyng surely perswaded, that he heareth me when I pray, for els in vayne should I craue his helpe. And this surely wythout all doutyng I can not so affirme of \* any Angell or any man decessed. Secondly we haue before sayd, that sure trust of obteynning is the foundation of right praying. And dere is the name of father and of fatherly loue, and most full of good hope and confidence. It was Gods will therefore to be called by the \* sweetest name in earth, by that meane alluring vs to hym selfe, that we should wythout feare come to hym, taking away all doutyng of hys fatherly hart and good will. For when we determine that he is our father, then being\* encouraged with his spirite, we goe to hym as children vse to goe to their father. God therefore in thys place liked better to

Q. iij. be

\* Ios. 3. 13. 14. and  
34. 2. 15. 17. and 94. 6. 9  
10. 11. 8. 139. 2. 1. 2. 82.

\* Eia. 63. 2. 16.

\* Ios. 23. 2. 13.  
Iuc. 15. 8. 16.

\* Rom. 8. 2. 19.  
Gal. 4. 8. 6.



be called **FATHER** by name of dere affection  
\*and loue, rather than **KING** or **LORD** by termes  
of dignitie and maiestie, and so therewithall to  
leauē to vs as to hys \* children, a most rich inher-  
ritance of hys fatherly name.

*Ma.* Shall we then come to God with such sure  
trust of obteyning as children vse to come to their  
parentes?

*Sch.* That farre more sure & stedfast is the trust  
of the good will of God than of men, \* Christ the  
naturall sonne of God best acquainted with hys  
fathers minde doth assure vs, saying: \* If ye  
(sayth he) beyng euill suffer not your children to  
craue in vaine, but graunt their requestes, how  
much more shall your heauenly father, who is  
selfe goodnesse & liberalitie, be bountifull to you?  
But \* Christ as is aforesayd, bringeth vs all this  
confidence. For God doth not adopt vs or ac-  
knowledge vs to be hys children, who by nature  
are the children of wrath, but by Christ.

*Ma.* What els doth the name of Father teach vs?

*Sch.* That we come to prayer with that loue,  
\* reuerence, and obedience, which is due to the  
heauenly father from hys children, and that we  
haue such mynde as becommeth the children of  
God.

*Ma.* Why doest thou call God **OUR FATHER** in  
common, rather than seuerally thine owne father?

*Sch.* Euery godly man may, I graunt, law-  
fully call God \* his owne, but such ought to be  
the communitie and fellowship of Christian men  
together, and such dere loue and good wyll  
ought euery one to beare to all, that no one of  
them,

\* Mat. 1. 1. 6.

\* Job. 1. 1. 12.  
Rom. 2. 1. 15. 17.  
Gal. 4. 1. 1. 7.

\* Mat. 11. 1. 1. 17.  
Job. 1. 1. 1. 18. & 10. 1. 1. 15.

\* Mat. 7. 1. 1. 11.  
Luc. 11. 1. 1. 13.

\* Rom. 9. 1. 1. 1. 1.  
Gal. 4. 1. 1. 1. 1. 1. 1. 1.  
Eph. 1. 1. 1. 1. 1. 1. 1. 1.  
1. 1. 1. 1. 1. 1. 1. 1.

\* Mat. 1. 1. 1. 1. 1. 1. 1. 1.  
Mat. 16. 1. 1. 1. 1. 1. 1. 1.

\* Gal. 3. 1. 1. 1. 1. 1. 1. 1.  
Rom. 1. 1. 1. 1. 1. 1. 1. 1.  
1. 1. 1. 1. 1. 1. 1. 1.



them neglecting the rest, care for hym selfe alone, but haue regard to the publike profite of all. And therefore in all thys prayer nothyng is priuately asked, but all the petitions are made in the common name of all. Moreover, when they that be of smallest wealth and basest state do call vppon their common \* heauenly father as well as the wealthy and such as haue atteyned degrees of hiest dignitie, we are taught not to disdain them to be our brethren that are accepted wyth God to the honour of hys children. On the other side, \* the most despised and they that in thys world are vilest, may yet in the meane tyme ease and relieue them selues with thys comfort that in heauen they haue all one most mighty and most louing father. Furthermore we that \* trust in God, do rightly professe hym to be our father. For the wicked and vbeleuing, howsoeuer they drede Gods power and iustice, yet can they not haue trust in hys fatherly goodnesse toward the.

Ma. Why doest thou say that God is in heauen?

Sch. As heauen wyth round & endlesse circuite conteyneth all thynges, compasseth the earth, hemmeth in the seas, neither is there any thyng or place that is not enuironed and enclosed with the roomthinesse of heauen, & it is on euery side wide and open, & alway so present to all thyngs, that all thinges vniuersally are placed as it were in sight thereof: so we thereby vnderstand that God possessing \* the tower of heauen, therewith also holdeth the gouernance of all thynges, is ech where present, seeth, heareth, & ruleth all thinges.

Ma. Goe forward.

Q.iiij.

Sch.

\* Mal. 2. 10.  
Joh. 3. 2. 41.  
1. Cor. 3. 2. 6.  
Eph. 4. 2. 5. 6.

\* Den. 10. 2. 17. 18.  
Ios. 10. 12. 13. 14. 62. 8.  
5. 6. and 146. 2. 6. 7. 8.

\* Ios. 11. 2. 5. 6. 7. 8.  
15. 2. 1. 2. 3. 4. and 37. 2.  
25. 26. 27.  
Rom. 1. 2. 13. and 1. 2.  
6. 7. 8.

\* Ios. 11. 2. 5. 6. 7. 8. and  
20. 2. 6. 8. 33. 2. 13. and  
117. 2. 4. 5. 6. 8. 115. 2. 3.



*God every way most good and most great.*

Sch. God is also therefore sayd to be in heauen, bicause that same hyest and \* heauenly region doth most royally shine and is garnished wyth hys diuine and excellent workes. Moreover by \* God reigning in heauen, is declared that he is in eternall and hyest felicitie, while we as yet in earth expelled from our countrey, like children disherited from their fathers goods, liue miserably & wretchedly in banishment. It is as much therefore to say that \* God is in heauen, as if I should call hym heauenly and altogether diuine, that is to say, incomprehensible most hye, most mighty, most blessed, most good, most great.

Ma. What profite takest thou of these thinges?

Sch. These thynges do pull out of our hartes base and corrupt opinions concerning God, and do instruct our mindes to conceaue a farre other thinking of our heauenly \* father, than we vse to haue of earthly parentes, to vse most great reuerence toward hys holy maiestie, and in worshiping maner to looke vp to it and haue it in admiration, and certainly to beleue that he doth hearken to and \* heare our prayers and desires, to put our whole trust in him that is both gouernor and keeper of heauen & earth. And therewith also we are by these wordes admonished not to aske any thyng vnnecessary for God, but as speakyng to our heauenly father, to haue our hartes \* raised from earth, hie and looking vppward, despising earthly thynges, thinking vpon thinges aboue and heauenly, and continually to aspire to that most blessed felicitie of our father, and to heauen as our \* inheritance by our father.

Ma.

\* psal. 8. 2. 3. 4. 19. 2. 1.

\* psal. 2. 2. 1. 2. 3. 4.  
and 11. b. 4. 5.

\* psal. 70. a. 3. 4. 6.  
and 57. a. 5. b. 10. 11.  
and 68. b. 3. 2. 3. and  
113. a. 4. 5.

\* psal. 70. a. 4. 6. and  
29. b. 5. 6. 7.  
Mat. 23. 4. 9.

\* psal. 20. b. 6. & 102.  
1. 15. 17. and 113. a. 4. 5.

\* Colos. 3. a. 1.

\* Rom. 8. 5. 17.  
Eph. 1. c. 14. d. 12.  
Heb. 9. c. 15.  
1. Pet. 1. a. 3. 4.



*Ma.* This then so happy a beginning and entrie of prayer beyng now opened vnto vs, goe to, rehearse me the first Petition.

*Sch.* **First we pray that GODS NAME BE HALLOWED,**

*Ma.* What meaneth that?

*Sch.* Nothyng els but that his glozie be \* euery where magnified.

\* Iosaf. 29. a. 5. 6. 7. c.  
Rom. 11. d. 36. and 16.  
d. 27.  
1. Cor. 10. g. 33.

*Ma.* Why do we aske this first?

*Sch.* Bicause it is most meete that the children should principally desire and wish the glozie of their father, the \* seruantes of their maister, and the creatures of the creatoꝝ, to be encreased.

\* Mal. 1. b. 6.

*Ma.* Can Gods glorie be any thyng encreased or decreased?

*Sch.* The glozie of God, forasmuch as it is continually \* most ample, can not in deede in it selfe be made either greater by encrease or lesser by decrease. For it is not changed with any addition or diminishyng as our earthly thinges be. But our prayer is that the name of God be made renowned & knowen to mortall men, & his prayse & glory be celebrated here in earth as it is mete to be. And as the infinite power, wisdom, righteousness, and goodnesse of God, and all hys diuine woꝝkes do truely set forth the glozie & maiestie of God, so we wish that they may appeare noble and glorious \* to vs, that the magnificence of the authoꝝ of them, as it is in it self most large, so it may also in all sortes shine honorable and excellent among vs, and be both priuately and publicly praysed and honored.

\* Iosaf. 56. b. 5. c. 11.  
E. 104. c. 31.

Iosaf. 96. a. 1. 3. 4. c.

\* Iosaf. 113. a. 2. 3. 4. c.  
E. 114. b. 1. 2. 145. 1000.  
Rom. 11. d. 36.

*Ma.* Go forward.

*R. I.*

*Sch.*



God alone euery where to be worshipped. The kingdome of God. The Gospell

Sch. Moreover we pray that the holy name of God be not \* euill spoken of for our faultes, and as it were dishonored thereby, but rather that hys glorie be by our godlinesse toward God, and goodnesse towardes men euery where magnified. Finally we wish that the names of all other that in heauen, earth, sea, or els where haue attained the names and honors \* of Gods and be worshipped in temples in sondry formes & with sondry ceremonies, or to whom men filled with error & false fond opinions haue dedicated theyr hartes as it were Chirches, the names (I say) of all those imagined and fayned Gods, once vtterly destroyed, and drowned and defaced with eternall forgetfulnesse, the onely diuine name and maiestie of God the heauēly father be great and glorious, and that all men in all countreyes may acknowledge it, honorably and holily worshyp and reuerence it, and with pure desires & hartes pray to it, call vpon it, and craue helpe of it.

Ma. Thou hast sayd well. I pray thee goe forward.

Sch. Secondly we pray that GODS KING-  
DOME COME, that is, that he suffer not the di-  
uine \* truth of his word, which also Christ calleth  
the Gospell of the kyngdome, to lye hidden in  
darknesse, but that he dayly more and more bring  
it abroad, and with his succour mainteine and  
defend it agaynst the deuises, craft, and policie of  
Satan \* and of wicked men, and agaynst theyr  
fayned treasons that labor to darken the truth,  
and to defame it or spot it with lyes, and agaynst  
the violence \* and crueltie of tyrantes, that tra-  
uaile by all meanes to extinguish and oppresse  
the

\* Efa. 1. 5. 6.  
Esa. 36. 5. 20.  
Rom. 2. 2. 24.

\* 1. Cor. 14. 1. 2. 3.  
1. Cor. 14. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* Mat. 4. 23. and 9.  
D. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* Mat. 13. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* Luc. 10. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



the truth & utterly to roote it by : so as it may be made manifest and well knowen to all men that there is nothyng able to resist the invincible strength of Gods truth.

Ma. Say on more of the kingdome of God.

Sch. We pray hym to byring very many out of Darknesse into the light, instructed with the doctrine of \* this holy word, and led by truth, and that wyning them to hys number and holy companie, that is to say, his Chirch, in the which he reigneth specially, he wil continually gouerne them \* with his spirit, and strengthen them with his ayde as hys soldiars alway earnestly fighting \* with their enemies, the band of sinne and the armye of Satan, that hauyng strength and stedfastnes by his diuine power, restrayning corrupt \* and crooked affections, subduyng and taming lustes, conqueriing, banquishyng, puttyng to flight, and chacyng away all vices, they may encrease and enlarge the heauenly common weale and kyngdome, God in the meane tyme reignyng and rulyng imperially in their hartes \* by his spirit.

Ma. This we see dayly done.

Sch. These thynges are in deede dayly done, so as we sufficiently perceyue that \* God hath an eye both to the godly and the wicked, and so as the kyngdome of God may seme to be faire begonne in this world : yet we pray that with continuall encreasyng it may grow so farre, that all the reprobate \* that by the motion of Satan stubburnly and obstinately resist & strue against Gods truth, and defilyng themselves with all

R. 4.

vices

\* Mar. 1. b. 14. 15.  
Luc. 4. c. 18. 19.  
Joh. 17. c. 17. 19. 20. 21.  
1. Pet. 2. b. 9. 10.

\* Joh. 16. b. 13.

\* Luc. 22. b. 31. 32.  
Eph. 6. b. 10. 11. b. 17. 18.  
1. Pet. 5. c. 3. 9.

\* Rom. 6. b. 11. 12. and  
2. a. 1. 5. 30. b. 10. 12. 28.

\* Rom. 8. b. 9. 10. 11.  
1. Joh. 3. b. 24. 4. 4. c. 13.

\* Psal. 34. c. 17. 16. &  
37. b. 9. 10. 31. and 52.  
2. 5. 6. b. 9. 10.

\* Mat. 13. c. 38. 41. and  
22. a. 6. 7. b. 13.  
Luc. 19. c. 14. c. 27. and  
12. f. 45. 46. & 20. c. 16.



vices and haynous sinnes, refuse to submit themselves to the kyngdome and dominion of God, beyng once subdued and destroyed, and the tyrannie of \* Satan himselfe, vtterly rooted out and all the enemies slayne, oppressed, and troden Downe, so as nothyng may once breath agaynst the becke and power of God, he alone may euer ry where gloriously reigne, emperially rule, and triumph. And as, while God reigneth \* by hys spirit in vs, men haue a certaine communitie with God in this world, so we pray and wish that he will also by Christ communicate with vs in heauen the ioye of the most blessed \* kyngdome, and the glorie that in euerlastyng ages of worldes shall neuer be changed, that we may be not onely children \* but also heires of our heauenly father. Which desire also we verily nothing mistrust or doute, that our heaucnly father will one day graunt vs to enioy.

Ma. What foloweth next?

Sch. That GODS WILL BE DONE. For it is the Dutie \* of children to frame theyr lyfe accordyng to the will of their fathers, and not contrariwise the parentes to conforme themselves to the will of their children.

Ma. Doest thou then thinke that men are able to do any thing against the will of God?

Sch. Surely it is euident and playnly knowen among all, that many sinnes and foule deedes are dayly done & committed by mortall men to the greuous \* offending of his will, yet so as God can not by any force or necessitie be compelled but that he can most easily bryng to effect what soeuer

\* Mat. 25. d. 41.  
Rom. 16. c. 20.  
1. Cor. 15. d. 24. 25. 26.  
Eccl. 9. 54. 55. 56. 57.

\* Rom. 8. b. 9. 10. 11.  
1. Joh. 3. d. 24. 4. c. 13

\* Mat. 13. f. 43.  
1. Cor. 2. b. 9.  
Apoc. 21. d. 10. 11. 12.

\* Mat. 25. d. 34.  
Rom. 8. c. 15. 16. 17.  
Tit. 3. c. 7.

\* Psal. 40. b. 8.  
Mat. 26. d. 39. 42.  
Joh. 4. d. 3. and 5. c.  
1. Cor. 6. d. 38.  
Ephes. 6. a. 1.  
1. Joh. c. 14.

\* Psal. 5. a. 4. 5. and  
4. b. 7. 8.  
Psal. 119. d. 104. 122.



soeuer he hath \* purposed to do . We do therfore pray not only that, that may come to passe which he hath decreed , which must nedes come to passe bicause the will of God doth euer carrie with it a necessitie of perfozmyng , but forasmuch as our myndes \* burnyng with lustes , are commonly caried to desire and to do those thinges that most displease God , we pray that he will with the \* mouyng of his holy spirit so change and fashion all the willes of vs all to the meanyng and will of hys maiestie , that we may will oz wish nothyng, much lesse do any thyng , that hys diuine will mislyketh, and that whatsoeuer we perceiue \* to betyde by his will, we may receiue and suffer it , not onely with contented but also with gladsome hartes.

Ma. Whereto doest thou adde , that Gods will be done IN EARTH AS IT IS IN HEAVEN?

Sch. Forsoth, that we be in all thynges seruiceable and obedient to Gods maiestie , after the example of \* those heauenly spirites whom we call Angels : and as in heauen there is no rebellion, so in earth also there be none any where found that will oz dare resist and strue agaynst the holy will of God . Yea and when we behold the \* Sunne & Mone , and other starres which we see in the heauen , to be caried with continuall motion and perpetuall styrryng , and with theyr beames to lighten the earth , by the will of God, we behold an example of obedience set forth for vs to follow . Moreover whereas \* God hath in the holy Scriptures expressely declared hys will, which he hath playnely notified by geuyng them

\* Iosaf. 115. a. 3. and 135. b. 6. 7. Rom. 9. d. 19.

\* Rom. 8. b. 7. &c. Gal. 5. c. 16. 17.

\* Rom. 8. a. 2. 4. 5. &c. c. 14. 15. 16. 1. Cor. 2. c. 12. 3. J. d. 16.

\* Act. 21. e. 14. 1. J. Det. 3. d. 17. & 4. c. 13.

\* Iosaf. 91. c. 11. and 105. d. 20. 21. and 104. a. 4. 5. Heb. 1. b. 6. 7. d. 14. Apoc. 7. c. 11. and 19. b. 10. and 22. c. 9.

\* Iosaf. 19. a. 4. 5. and 104. d. 20. &c. and 135. b. 7. and 136. d. 7. 8. 9.

\* Deut. 5. d. 32. Mat. 7. d. 21. and 12. b. 50.



2. Cor. 3. b. 6. d. 14.  
Gal. 4. c. 24.

the\* name of his testament or last will, they that varie from the meanyng of the Scriptures, surely Do manifestly Depart from the will of God.

*Ma.* Now I thinke thou hast sufficiently spoken of the first part of the Lordes prayer, which part containeth these three pointes that belong onely to the glory of God. Now it is good time for vs to goe forward to the second part which properly concerneth thinges profitable for vs & mete for our cōmodities.

*Sch.* The first point of the second part is, **G E V E  
V S T H I S D A Y O V R D A I L Y B R E A D.**

*Ma.* What doest thou meane by the name of dayly bread?

\* Iſa. 104. c. 15. d. 27.  
gc. and 105. c. 10. d. 14.  
144. c. 10. 11. 12. gc. and  
145. c. 14. 15. 16. 36.

*Sch.* Not onely those thynges that minister vs foode and apparell, but also all other thynges vniuersally that are needefull to the mainteyning, and preseruyng of our life and leadyng it in quietnesse without feare.

*Ma.* Is there any thyng els wherof this word bread doth admonish vs?

Iſa. 78. c. 12. 19. 20. d.  
29. 30. and 106. c. 14.  
Mat. 6. d. 25.  
Luc. 16. c. 19.  
1. Tim. 3. b. 2. 9.

*Sch.* That we seeke not and gather together curiously deinty thynges for bankettyng or precious apparell, or sumptuous houtholde stuffe, for pleasure, but that we despisyng delicacies and excesse, and contented with little, be satisfied with temperate and healthfull diet, and with meane and necessarie apparell.

*Ma.* How doest thou call bread thine, which thou prayest to haue geuen thee of God?

\* Iſa. 115. c. 16.  
Mat. 7. b. 7. 2.  
1. Cor. 4. b. 7.  
1st. 1. c. 17.

*Sch.* By Gods\* gift it becommeth oures, when he liberallie geueth it vs for our dayly vles, though by right it be not due to vs.

*Ma.* Is there any other cause why thou callest it thy bread?

*Sch.*



Sch. By this word we are put in minde that we must get our liuing \* with our labour oz by other lawfull meane, that beyng therewith contented we do neuer by couetise oz fraude seeke any thing of other mens.

\* Gen. 3. b. 19.  
Eph. 4. b. 28.  
2. Thes. 3. b. 8. c. 10. 12.

Ma. Seyng God biddeth vs get our lyuyng by our owne labor, why doest thou aske bread of hym?

Sch. It is God alone that geueth \* frutefulnesse to the ground, that maketh the land plentiefull, and to beare frute abundantly, and therefore it is certaine that in vaine shall we wast and spend out all the course of our lyfe in toyle of bodie and trauaile of mynde, \* vnlesse it please God to prosper our endeouours. It is mete therefore that we dayly craue in prayer thynges necessarie for our foode and lyfe, at the handes of almighty God, which accordyng to the diuine saying of Dauid, as he created all thynges \* so doth also feede and pferue them, and that with thankfull hartes we receiue the same, as it were geuen and reached to vs by God, and Deliuered by hys owne hand into our handes.

\* Psal. 24. a. 1. and 65. c. 9. and 68. b. 9. and 104. c. 13. and 85. c. 12. and 147. b. 3. g. e.

\* Psal. 127. a. 1. 2. 3. 4. 5. 6. 7.

\* Psal. 104. and 135. d. 25. and 145. c. 15. and 147. 26.

Ma. Thinkest thou that rich men also, which haue flowyng plentie and store of all thynges, must dayly craue bread of God?

Sch. In vayne \* shall we heape together and lay vp plentie, yea such as may for many yeaeres suffice either our vainglory oz our dayly expenses, oz necessarie vse, vnlesse God of his grace do make the vse of them healthfull to vs for our lyfe. Yea in vayne shall we cramme meate \* into our stomach, vnlesse Gods power by which we are rather fed and susteyned, than by nourishmentes of

\* Psal. 34. b. 9. Luc. 1. g. 53. & 12. b. 13. 1. Tim. 6. c. 17. Apoc. 3. d. 17.

\* Dan. 2. a. 3. Psal. 78. d. 29. 30. Mat. 4. a. 4.

R. iij. meate,



meate, Do geue both to the meate power to nourish and to the stomach abilitie to Digest it. For which cause, euen after supper, we pray to haue the Dayly meate which we haue alredy receiued, to be geuen vs of God, that is to say, to be made lyfeful and healthfull to vs.

Ma. Why be added these wordes, DAILY, and THIS DAY.

Sch. To pull out of our hartes the stynge of cares \* for to morrow, that we be not day and night tormented with them in bayne, and that, the vnsatiabie couetise & as it were ragyng hunger of excessiue wealth \* beyng driuen from our myndes, we diligently doyng our dutie, should daily craue of our most liberall father that which he is redy dayly to geue.

Ma. Goe forward to the rest.

Sch. Now foloweth the fifth petition wherein we pray our father to FORGIVE VS OUR TRESPASSES.

Ma. What frute shall we get by this forgeuenesse?

Sch. Most large frute. For where God \* hath mercy on humble suters, we shalbe in lyke place and all one fauor with hym, as if we were innocent, holy, and vpright in all partes of our lyfe.

Ma. Is this asking of forgeuenesse necessarie for all men?

Sch. Yea, forasmuch as there lyueth no mortall man, that doth not oft \* slippe in doing his dutie, and that doth not oft and greuously offend God, yea & as the Scripture beareth witnesse against vs, he that offendeth in any one point is holden manifestly guilty of all, and that he who laboreth  
to

\* Math. 6. c. 25. d. 34.  
Luc. 12. g. 41.  
3 Phil. 4. b. 6.  
1. 3 Pet. 5. b. 7.

\* 1. Tim. 6. c. 9. 10.

\* Psal. 32. a. 1. 2.  
Rom. 5. b. 3. 10.  
2. Cor. 5. b. 13.  
Colos. 1. c. 20. 21. 22.

\* Psal. 14. a. 23. and  
43. a. 2. 3.  
Rom. 3. b. 10. 11.  
1. Joh. 1. d. 3. 10.  
\* Job. 8. a. 1. 2.  
Jacob. 2. b. 10.



to purge hymselfe of one sinne to God, shall be conuicted of a thousand hainous offenses. That we may therefore obtaine forguenenesse of finnes, \* one onely hope remayneth, one onely refuge for all men, the goodnesse and mercy of God through Christ. As for them that \* do not confesse that they haue sinned, nor do craue pardon of their defaultes, but \* with that Pharisee do glory in their innocencie and righteousnesse before God, or rather agaynst God, they exclude themselves from the fellowship of y<sup>e</sup> faythfull to whom thys forme of prayer is appointed for them to follow, & from the haven and refuge of safetie. For this is it that Christ sayth, that he came into this worlde, \* not to call the righteous, but sinners to repentance.

*Ma.* Doest thou affirme that God doth freely forguen our finnes.

*Sch.* \* **Yea altogether.** For els it could not seme forguenenesse but amendes: but to make sufficient amendes for one yea the very least fault, we are not by any power of our in any wyse able. We can not therefore wyth our workes, as it were wyth a certayne price, redeme both the offense past and the peace of God, and make recompense of like for like, but ought wyth all lowly prayers to craue of God pardon both of our fault and punishment, which \* pardon is not possible to be obteyned but by onely Christ, and most humbly to beseeche him to forguen vs.

*Ma.* But this & the condition which is by and by after limited vnto vs, seme scant to agree fitly together. For we pray that God so forguen vs as we forguen our detters, or them THAT TRESPASSE AGAINST VS.

\* 2. Cor. 5. d. 12. 19. 20.

1. John. 1. d. 7. 9. and 2. d. 12. b. 12.

\* 1. Joh. 1. d. 8. 10.

\* Luc. 13. b. 9. 36.

\* Mat. 9. b. 13.

Luc. 5. f. 31. 32. and 19. b. 7.

1. Tim. 1. c. 13.

\* Rom. 3. c. 24. 25. and 11. d. 5. 6.

2. Tim. 1. b. 9. 10. Tit. 3. b. 5.

\* Iosa. 32. b. 5. 6.

1. Joh. 1. d. 9. and 2. d. 1.



*We must forgeue them that trespasse against vs.*

\* Mat. 18. v. 32. 33.  
Luc. 6. c. 36. 37. 38.

\* Rom. 3. c. 24. 35. and  
11. v. 5. 6.  
Gal. 3. v. 4.

\* Math. 5. v. 7.  
Luc. 6. c. 36.  
Jacob. 2. v. 13.

Sch. Surely God doth offer vs forgeuenesse vpon a most reasonable condition, which yet is not so to be taken as if in forgeuing men we should so deserue pardon of God, that the same should be as a certaine recompence made to vs by God. For then should not Gods forgeuenesse\* be freely geuen, neither had Christ alone, as the Scriptures teach vs, and as we haue before declared, vpon the crosse fully payed the paines of our sinne due to vs. But vlesse other do finde vs ready to forgeue them, and vlesse we\* in following the mercifulnesse and lenitie of God our father, do shewe our selues to be hys children, he plainly warneth vs to loke for nothing els at hys hand but extreme seueritie of punishment. He hath therefore appointed our easinesse to forgeue, not as a cause to deserue pardon of God, but to be a pledge to confirme our hartes wyth sure confidence of Gods mercy.

Ma. Is there then no place of forgeuenesse wyth God left for them that shewe them selues to other not entreatable to forgeue and to lay away displeasures, and such as will not be appeased.

Sch. No place at all. which both is confirmed and manifest by\* many other places of the holy Scripture, and namely by that parable in the Gospell, of the seruaunt which owing hys Lord ten thousand talentes, refused at the same tyme to forgeue hys fellow seruaunt one hundred pens that he had lent hym, he notably warneth vs. For\* accordyng to the same rule of rigour, and the same example, shall iustice without mercy be done vpon hym that can not finde in hys hart to shew lenitie and mercy to other.

Ma.

\* Mat. 6. v. 14. 15. and  
18. c. 24. v. 28. 29. 33. 34.

\* Mat. 7. v. 2. 3.  
Luc. 6. c. 37. 38.  
Jacob. 2. v. 13.



Ma. Thinkest thou that sutes in law about right and wrong are here condemned?

Sch. \* A wrekefull mynde and reuengefull of iniuries the word of God doth surely condemne. Let contenders at lawe therefore looke well to it, wyth what mynde they sue any man. But the \* lawes and ordinaunces of common right, and their lawfull vse, that is to say, such vse as is directed by the rule of iustice and charitie, are not taken away or condemned by the Gospell of Christ. But in thys part of the Lordes prayer, our myndes are bound to follow the rule of Christian lenitie and loue, \* that we suffer not our selues to be ouercome of euill, that is to say, to be drawen so farre by other mens offence, as to haue will to render euill for euill, but rather that we ouercomme euill wyth good, that is, recompense euill deedes wyth good deedes, and beare and keepe good will toward our foes, yea and our cruell and deadly enemies.

Ma. Now goe forward to the sixth petition.

Sch. Therein we pray that he LEADE VS NOT INTO TENTATION, BUT DELIVER VS FROM EVILL. For as we before do aske forgeuenesse of sinnes past, so now we pray that \* we sinne no more. A thousand feares are set afore vs, \* a thousand periles threatened vs, a thousand snares provided and layed for vs. And we on our part are so \* feble by nature, so vnware to foresee them, so weake to resiste them, that wyth most small force and occasions we are shooed downe and caried headlong into deceite.

Ma. Goe forward.

S.ij.

Sch.

\* Rom. 12.3.19.20.  
Heb. 10.1.30.

\* Rom. 13.1.5.4.6.  
Gal. 3.2.1.  
1. Pet. 2.2.19.

\* Mat. 5.39.44.  
Rom. 6.2.27.28.  
Rom. 12.2.14.17.18.  
19.20.

\* Job. 5.14.8.11.  
2. Pet. 2.20.21.22.

\* Mat. 10.16.17.28.  
Eph. 6.12.13.  
1. Pet. 5.8.9.

\* Math. 26.41.  
1. Cor. 10.1.27.



## Great perill by tentation.

Sch. Sithe therefore we be most sharpely and continually assaulted, both by \* crafty and violent men, and by concupiscence \* and our owne lust, by the entysementes of the fleshe, this world, and all meanes of corruption, but specially by that subtle, guilefull, and olde wylve \* Serpent the deuill, which like a rauening \* Lyon seeking whom he may deuoure, together wyth infinite other malicious \* spirites armed wyth a thousand crafty meanes to hurt vs, is euer ready to destroy vs, and thereby as our weakenesse is, we must needes by and by fall downe and be vtterly vndone, we flee to the faythfull protection of our \* almighty most louing father, and pray to hym in these distresses and perills not to forsake vs and leaue vs destitute, but \* so to arme vs wyth hys strength that we may be able not onely to resiste and fight agaynst the lustes of our fleshe, the entysementes of thys worlde, and the force and violent assault of Sathan, but also to ouercome and get the ouerhand of them, and that therefore he wyll wythdrawe our hartes \* from vices and offenses, that he we fall not into them, nor at any tyme fayle in our dutie, but may euer lye safe and wythout feare in \* the protection and defense of our most good and also most mighty father.

Ma. Then thou meanest by the name of tentation, the craft and violence of the deuill, the snares and deceites of thys world, and the corruptions and entysementes of our fleshe, by which our soules are moued to sinne, and holden fast entangled.

Sch. *Yea forsooth maister.*

Ma. Sithe then to catch and entangle men as it were  
in

\* Mat. 10. b. 16. 17.

Luc. 16. b. 3.

2. Cor. 1. c. 13. 15.

\* Jac. 1. b. 14. & 4. a. 1.

1. Joh. 2. c. 16.

\* Gen. 3. a. 1. & 2.

2. Cor. 11. a. 3.

2. Pet. 12. a. 4. & 20. a. 2.

\* 1. Pet. 5. c. 3.

\* Eph. 6. b. 11. & 12.

\* Joh. 16. g. 33.

1. Joh. 4. a. 4. & 5. b. 4.

\* Rom. 16. d. 20.

Eph. 6. b. 10.

2. Tim. 4. d. 17. & 18.

\* Rom. 8. a. 1. 4. 6. & 27.

1. Pet. 4. a. 1. & 2.

\* Psal. 91. a. 1. & c. 100.

80. And 121. to 100.



in snares of tentation, is the proprietie \* of Sathan, why doest thou pray that God lead thee not into tentation?

\* Act. 5. 2. 3.  
1. Cor. 7. 2. 3.

Sch. God as he defendeth and preserveth \* them that be hys, that they be not snared wyth the guiles of Sathan, and so fall into vices & foule sinnes, so from the wicked he \* holdeth backe and withdraweth his helpe and succour, wherof they beyng destitute, blinded wyth lust, and running headlong, are catched in all sortes of deceitfull trappes, & caried vnto all kinde of wickednesse, and at length wyth custome of ill doinges, as it were gathering \* a thicke tough skinne, their hartes ware hard, and so they becomming bondmen and yelding themselves to flauerie to the tyrant Sathan, they runne in ruine to their binding and euerlasting destruction.

\* Luc. 22. d. 31. 32.  
1. Cor. 15. b. 10.  
2. Cor. 12. b. 9.  
Eph. 6. b. 10. 11.  
2. Tim. 4. d. 17. 18.

\* 1. Reg. 16. c. 14.  
Gal. 5. a. 4.  
1. Pet. 5. a. 5.  
Jud. a. 6.

\* Eccl. 6. b. 10.  
2. Cor. 4. a. 3. 4.  
Eph. 4. d. 18. 19.

Ma. There remayneth yet a certaine appendant of the Lordes prayer.

Sch. FOR THINE IS THE KINGDOME,  
AND THE POWER, AND THE GLORY, FOR  
EVER. AMEN.

Ma. Why wold Christ haue this conclusion added?

Sch. First, to make vs vnderstand that our sure confidence of obteyning all those thynges that we haue before prayed for, standeth in hys goodnesse and power, and \* not in any Deseruinges of our owne or of others. For by these wordes is declared, that there is nothing that he which ruleth and gouerneth \* the world, in whose Dominion and power are all thinges, which most nobly shining in most ample & immortall glory, infinitely excelleth aboue all other, eyther can not or wyll not geue vs \* when we pray for it, so that it be

\* Ios. 3. a. 3. b. 3.  
Ose. 13. b. 9.  
Job. 10. f. 28.

\* Ios. 22. d. 27. & 24.  
1. Sc. b. 7. ac. and 29.  
1. 2. ac. and 47. tota.  
and 95. a. 3. 4. et.  
1. Tim. 6. c. 15. 16.

\* Mat. 7. b. 10. and 24.  
c. 22.  
Iacob. 1. a. 6.



asked rightly and wyth assured fayth: that now there be no more Douting left in our hartes: which is also Declared & confirmed by thys word  
 \* A M E N, added to the end of the prayer. More-  
 ouer forasmuch as God alone is able at his owne  
 will \* to geue what soeuer he hath appointed, it  
 most plainly appeareth that of him alone all these  
 thynges both ought to be asked, and may be ob-  
 teyned, and that there is\* no perill or euill of ours  
 so great, which he is not able most easily by hys  
 exceeding power, wysedome, and goodnesse, to  
 ouercomme and Driue from vs, and also to turne  
 it to our safetie.

Ma. Why is there in the later end mention made of  
 the glory of God?

Sch. To teach vs to conclude all our prayers  
 wyth prayes of God, for that is\* the end where-  
 unto all thynges ought to be referred, that issue  
 ought alwayes to be set before the eyes of vs  
 Christians, for all our doinges and our thoughts  
 to reach vnto, that Gods honour be most large-  
 ly amplified and gloriously set out to sight, how-  
 soeuer yet among men in whose hartes Christi-  
 an religion is not settled, there is scarce any one  
 found, that for his enterprises attempted and pe-  
 rills aduentured, desireth\* not glory as a reward  
 of hys Decdes and vertues, which yet as not true  
 and sound glory, but bayne shewe and boasting,  
 the Lord vehemently and earnestly commaun-  
 deth them that be hys to eschue.

Ma. Then after entreating of prayer, shall we fittly  
 and in good time adde somewhat of the prayes of  
 God and thankesgeuing?

Sch. Surely\* most fittly. For not onely in the  
 last

2. Cor. 1. d. 20.

1. Cor. 1. d. 3.  
 2. Cor. 9. d. 8.  
 Eph. 3. d. 20.  
 1. Tim. 6. d. 15. 16.

2. Cor. 1. d. 8. 9. 10.  
 1. Tim. 4. d. 17. 18.  
 1. Cor. 2. d. 4.

Gods glory  
 the end of all.

1. Cor. 10. d. 31.  
 Eph. 3. d. 20. 21.  
 Phil. 1. d. 11.  
 1. Tim. 1. d. 17.  
 1. Cor. 2. d. 9.

1. Cor. 6. d. 1. 2. 3. 4. 5.  
 1. Cor. 5. d. 26.  
 Phil. 2. d. 3. 4. 5. d. 19.

1. Tim. 1. d. 5. b. 10.  
 2. Cor. 1. d. 11.  
 Eph. 1. d. 15.  
 Phil. 1. d. 3. 4.



last end of the Lords prayer Gods glory is mentioned, but also the very first entrie of it beginneth with the glory & prayses of God. For when we pray that Gods name be hallowed, what pray we ells, than that of all hys workes hys glory be stablished, that is, that he be iudged in forgeuing sinners, \* mercifull: in \* punishing the wicked, righteous: in performing hys promises, \* true: in heaping dayly benefites vpon the vnworthy, \* most good & liberall: that whatsoeuer \* of his workes we see or vnderstand, we be thereby stirred to aduance his glory with prayses. So was it Gods will to haue hys glory most nerely ioynded wyth prayer to hym. For meete it is, that as when we are touched and troubled \* with distresses, we flee as humble petitioners to Gods helpe and mercy, so we vnfaynedly acknowledge that by hym we obtaine deliuerance frō all euills and greenes, & that he is to vs the onely author of all good thynges. For of whom we craue pardon and all good thynges, to hym when he geueth them, not in hart & speche to render thanks were surely most great vnkindnesse. We ought therefore continually wyth myndefull hart and due honors to yelde deserued thanke to the eueryliving God.

Ma. Goe forward.

Sch. Moreover, \* to prayse and magnifie Gods goodnesse, iustice, wisdom, and power, and to geue hym thanks in our owne name and in the name of all mankinde, is parcell of the worshipping of God, belonging as properly to hys maiestie as prayer, wherewith if we do not rightly worship hym, surely we shall not onely be vnwor-

S. iiii.

thy

\* Psal. 51. a. 1.

\* Rom. 1. c. 18.

\* Rom. 3. a. 3. 4.

\* Psal. 61. c. 9. 51. and 68. b. 5. 51.

\* Psal. 19. a. 1. 2.

\* Psal. 34. a. 1. 2. and

50. c. 14. 15. d. 23.

1. Thes. 1. a. 2. 3. 5. d. 18.

2. Thes. 1. a. 3.

Psal. 92. a. 1. and 93. and 103. toris.

\* Psal. 29. a. 1. 2. and

50. c. 14. 15. d. 23.

Rom. 15. b. 6.



*Benefites of men to be imputed to God.*

thy of hys \* so many and so great benefites as vnthankfull persons, but also shall be most worthy of eternall punishmentes, as wicked against God.

*Ma.* Sithe we also receiue benefites of men, shall it not also be lawfull to geue them thanks?

*Sch.* Whatsoeuer benefites men do to vs, we ought \* to accompt them receiued of God, because he alone in deede doth geue vs them by the ministry of men. For which cause also, though men ought not be beneficiall and liberall of intent to gette thanke, but to set forth the glory of God, yet to geue thanke to them that \* moued by kindnesse graunt vs any thyng beneficially and frendly, why should it not be lawfull sithe both \* equitie requireth it, and by law of naturall kindnesse we are bound vnto it? yea and God hym selfe by thys meane bindyng vs vnto them willeth vs to acknowledge the same.

*Ma.* Doest thou then allow a thankfull minde to men also?

*Sch. Bea.* Sithe our thankfulnesse to men, redoundeth to God him selfe, bycause from the spring hed of his diuine liberalitie as it were by certayne guiding of water courses, God conueyeth \* hys benefites to vs by the handes of men. Therefore if we shew not our selues thankfull to men, we shall be also vnthankfull to God him selfe. Only thys let vs looke well to, that \* hys full glory retorne and redound to God alone as to the author and fountayne of all good thynges.

*Ma.* Is there any rule and prescribed forme, for vs  
certainly

\* 1. Cor. 17. c. 17.  
Ioh. 5. d. 44.  
Rom. 1. c. 21. d. 24.  
1. Pet. 4. c. 11.

\* 1. Cor. 12. a. 6. b. 11.  
2. Cor. 9. c. 9. d. 12.  
1. Pet. 4. c. 10. 11.

\* Mat. 5. c. 16.  
1. Pet. 2. c. 11.

\* psal. 16. a. 1.

\* Mat. 5. g. 43. 46. 47.  
Luc. 6. d. 32. 33. 34.  
Act. 24. a. 2. 3.

\* 1. Cor. 12. a. 6. b. 11.  
1. Pet. 4. c. 10. 11.

\* psal. 115. a. 1.  
Mat. 5. c. 16.  
2. Cor. 4. d. 15. and 9. c.  
9. d. 11. 12. 13.  
1. Pet. 2. c. 12.



certainly to follow when we glorifie and honour God, or geue hym thanks?

Sch. Innumerable prayes of God, are commonly to be sene set out in hys \* word, from the rule whereof if we vary not, we shall alway haue a good paterne to follow in geuing to God hys glorie and honoz & in yeldyng hym thanks. Finally in a summe, seyng the holy scriptures do teach that God is \* not onely our Lord, but also our Father and Sauour, and we likewise are hys children and seruautes, it is most meete that we employ all \* our life to the setting out of hys glory, render to him his due honoz, worship, pray to, and reuerence hym, and with hart and mouth continually thanke hym, sithe we are to this \* end created by him & placed in this world, that his immortall glory should be in most great honoz among men, and rise to most hye magnificence.

\* *Maximè in libro psalm.*

\* *Deut. 10. d. 17. 20. and 28. f. 52. Mal. 1. a. 6. 7. 8. 2. b. 10*

\* *Psalm. 29. a. 1. 2. and 34. a. 1. 2. and 92. a. 1. and 103. toto. Rom. 15. b. 6.*

\* *1 Cor. 16. a. 4. Eph. 4. b. 7. Rom. 11. e. 36. Colos. 1. c. 16.*

### The fourth part. Of Sacramentes.

Ma. Now hauing ended our treatyng of the law of God, of the Crede or Christian confession, and also of prayer and of thankesgeuyng, it resteth last of all to speake of the Sacramentes and diuine misteries, which alway haue prayer and thankesgeuyng ioyned vnto them. Tell me therefore, what is a Sacrament?

Sch. \* It is an outward testifying of Gods good will & bountifulnesse toward vs through Christ, by a visible signe representing an inuisible and spirituall grace, by which the promyses of

\* *Mat. 3. c. 11. and 26. c. 26. and 28. d. 19. Joh. 3. a. 5. Act. 2. f. 38. Rom. 6. a. 3. 4. 1. Cor. 10. d. 16. and 11. c. 24. 35. Gal. 3. d. 27. 1. Pet. 3. d. 21.*

C. i.

God



God touchyng forgeuenesse of finnes and eternall saluation geuen through Christ are as it were, sealed and the truth of them is more certainly confirmed in our hartes.

Ma. Of how many partes consisteth a Sacrament?

Sch. Of two partes, \* the outward element, or visible signe, and inuisible grace.

Ma. Why would God so haue vs to vse outward signes?

Sch. Surely we are not endued with mynde and vnderstandyng so heauenly and diuine, that the graces of God do appeare clearely of them selues to vs as it were to Angels, by this meane therfore God hath prouided for our weakenesse that we which are earthly and blynde should in outward elementes and figures, as it were in certaine glasses, behold the heauenly graces which otherwise we were not able to see. And greatly for our behofe it is that Gods promises should be also presented to our senses, that they may be confirmed to our myndes without doubtyng.

Ma. But is it not a manifest prooffe of infidelitie in vs, not to geue sure faith to Gods promises, vnlesse we be vnderpropped with such helpes?

Sch. Surely we are indued \* with sclender and vnperfect fayth so long as we are in this world, and yet we cesse not to be faythfull. For the remnantes of distrust, which alway sticke in our flesh, do shew the weakenesse of our fayth, \* but yet do not vtterly quench it. These remnantes of distrust though we can not altogether shake of, yet we must with continuall encreasyng euen to  
the

\* Mat. 26. 5. 26.  
Joh. 4. 5.  
Act. 2. 1. 38.  
Gal. 3. 2. 26. 27.

\* Mat. 6. 3. 30. and 8.  
2. 28. and 16. 2. 3.

\* Luc. 17. 8. 9.  
Act. 16. 2. 7.  
Rom. 1. 1. 17. 8. 14. 2. 1.



the end of our lyfe trauaile toward \* perfection of fayth, in which endeuour the vse of Sacramentes doth much further vs.

\* 1. Cor. 9. 24.  
2. Cor. 5. 7. 8.  
Eph. 6. 12.

*Ma.* Is there any other cause, why the Lord would also haue the vse of externall signes practised?

*Sch.* The Lord dyd furthermore ordeyne hys mysteries to this end, that they should be certayne markes and tokens \* of our profession: whereby we should as it were beare witnesse of our fayth before men, and should playnely shew that we are partakers of Gods benefites with the rest of the godly and that we haue all one concord and consent of Religion with them, and should openly testifie that we are not ashamed \* of the name of Christians and to be called the Disciples of Christ.

\* Mat. 26. 13. and  
28. 19.  
Act. 2. 17. 41.  
1. Cor. 11. 2. 20.  
Eph. 4. 8. 15.

\* Joh. 9. 22. and 12. 6.  
42. and 19. 5. 38.  
Act. 11. 26.  
1. Pet. 4. 16.

*Ma.* What thinkest thou then of them that thinke they may spare the diuine mysteries as thinges not of so great necessitie?

*Sch.* First they can not fayle this so godly & due a dutie without \* most haynous offence agaynst God the father, and our Sauour Iesus Christ, and also agaynst hys Chirch. For what were that els, than indirectly to denye Christ? And he that vouchsaueh not \* to professe him selfe a Christian, is not worthy to be compted in the number of Christians. Agayne they that would refuse the vse of Sacramentes, as if \* they had no nede of them, I thinke were worthy to be condemned not onely of most hye presumption, but also of vnkynde wickednesse agaynst God, for asmuch as they do despise not onely the helpes of theyr owne weakenesse, but also God him selfe the au-

\* Joh. 3. 2. 5.  
Tit. 1. 4. 18. 24.  
1. Cor. 11. 20.

\* Mat. 10. 33.  
Mat. 23. 38.

\* Joh. 3. 2. 5.  
Tit. 1. 4. 18.



thor of them, refuse \* his grace, and (as much as in them lyeth) extinguishe his spirit.

Ma. Thou conceiuest well the right vnderstandyng concerning the visible signes and outward vse of the Sacramentes. But whereas secondly thou geuest to the Sacramentes the strength & efficacie to seale and confirme Gods promises in our harts, thou seemest to assigne to them the proper offices of the holy ghost.

Sch. To lighten and geue bryght clerenesse to mens \* myndes and soules, and to make theyr consciences quiet and in securitie, as they be in deede, so ought they to be accompted the propre worke of the holy ghost alone, and to be imputed to hym, and this prayse not to be transferred to any other. But this is no impediment but that God may geue to his mysteries the second place in quieting and stablishing our myndes and consciences, but yet so that nothyng be abated from the vertue of his spirit. Wherfore we must determine, that the outward element hath neyther \* of it selfe, nor in it selfe inclosed the force and efficacie of the Sacrament, but that the same wholly floweth from the spirit of God, as out of a springhed, and is by the diuine mysteries, which are ordeyned by the Lord for this end, conueyed vnto vs.

Ma. How many Sacramentes hath God ordeined in his Chirch?

Sch. Two.

Ma. Which be they?

Sch. \* Baptisme, and the holy Supper, which are commonly vled among all the faythfull. For by the one we are bozne agayne, and by the other we

\* 1. Cor. 6. 11.  
1. Thes. 5. 19.

\* 1. Tim. 4. 12.  
1. Joh. 1. 8. 33. and 6. 9.  
63. and 14. b. 17. d. 26.  
2. Cor. 12. a. 4. 6. 9c.

\* Joh. 1. 8. 33.  
Act. 1. a. 5. & 10. g. 47.

\* Mat. 26. a. 26. & 22.  
b. 19.  
1. Joh. 3. a. 9. and 6. b. 35.  
Tit. 3. b. 5.



we are nourished to euerlaſtyng lyfe.

Ma. Then tell me firſt what thou thinkeſt of Baptiſme.

The deſcriptio  
of Baptiſme.

Sch. Whereas by nature we are \* the children of wrath, that is, ſtraungers from the Chirch, which is Gods houſehold, baptiſme is as it were \* a certaine entrie by which we are receiued into the Chirch, whereof we alſo receiue a moſt ſubſtantiall teſtimonie, that we are now \* in the number of the houſehold, and alſo of the children of God, yea and that we are ioyned and graſſed into \* the bodie of Chriſt, and become hys members and do grow into one bodie with hym.

\* Ephel. 1. a. 3.

\* Mat. 23. b. 19.  
Mar. 16. d. 16.  
Joh. 3. a. 5.  
Tit. 3. b. 5.

\* Rom. 8. b. 15. 16. 17.  
Ephel. 2. d. 19.

\* 1. Cor. 6. c. 15. & 16.  
d. 27.  
Gal. 3. d. 27.  
Eph. 4. c. 15. 16. and 17.  
3. 30.

Ma. Thou ſaydeſt before that a Sacrament conſiſteth of two partes, the outward ſigne, and inward grace. What is the outward ſigne in Baptiſme?

Sch. \* Water, wherein the perſon Baptiſed is Dipped, or ſprincled with it, IN THE NAME OF THE FATHER, AND OF THE SONNE, AND OF THE HOLY GHOST.

\* Mat. 3. d. 16. and 21.  
d. 19.  
Joh. 3. a. 5. c. 21.  
Act. 2. g. 36. 37.

Ma. What is the ſecret and ſpiritual grace?

Sch. It is of two ſortes, that is, \* forgeueneſſe of ſinnes and regeneration, both which in the ſame outward ſigne haue theyr full and expreſſe reſemblance.

\* Marc. 1. a. 4.  
Joh. 3. a. 5.  
Act. 2. f. 38.  
Tit. 3. b. 5.

Ma. How ſo?

Sch. Firſt, as the vncleanneſſes of the bodie are waſhed away with water, ſo the \* ſpottes of the ſoule are waſhed away by forgeueneſſe of ſinnes.

\* Act. 22. e. 16.  
Ephel. 5. d. 26.  
Tit. 3. b. 5. 6.

Secondly \* the begynnyng of regeneration, that is, the mortifying of our nature is expreſſed by Dippynge in the water, or by ſprinklynge of it. Finally when we by and by riſe vp agayne out of

\* Joh. 3. a. 5.  
Rom. 6. a. 3. 5. b. 6. 7. 8.  
ec.  
Tit. 3. b. 5.

T. iii. the



the water vnder which we be for a short tyme, the new lyfe which is the other part and the end of our regeneration is therby represented.

*Ma.* Thou seemest to make the water but a certaine figure of diuine thynges.

*Sch.* \* It is a figure in dede, but not empty or deceitfull, but such as hath the truth of the thinges them selues ioyned and knit vnto it. For as in Baptisme God truly Deliuereth vs forguenesse of sinnes and newnesse of lyfe, so do we certainly receiue them. \* For God forbyd that we should thinke that God mocketh and deceiueth vs with bayne figures.

*Ma.* Do we not the obteine forguenesse of sinnes by the outward washing or sprinkling of water?

*Sch.* No. For onely Christ hath \* with hys bloud washed and cleane washed away the spottes of our soules. This honor therefore it is unlawfull to geue to the outward element. But the holy Ghost as it were sprinklyng \* our consciences with that holy bloud, wipynge away all the spots of sinne, maketh vs cleane before God. Of this clensing of our sinnes we haue a seale & pledge in the Sacrament.

*Ma.* But whence haue we regeneration?

*Sch.* None other wayes but from the death and resurrectiō of Christ. \* For by the force of Christes Death, our old man is after a certaine maner crucified and mortified, and the corruptnesse of our nature is as it were buryed, that it no more lyue and be strōg in vs. And by the beneficiall meane of his resurrectiō he geueth vs grace to be newly formed vnto a new lyfe to obey the righteousness of God.

*Ma.*

\* Joh. 3. a. 5.  
Act. 22. c. 16.  
Eph. 5. d. 26.  
Tit. 3. b. 5.

\* Joh. 14. 2. 6. b. 17.  
Rom. 3. a. 4.  
Heb. 10. d. 23.

\* Mat. 26. c. 28.  
Eph. 1. b. 7. 8. 5. d. 25.  
Col. 1. c. 14. 20.  
Tit. 3. b. 5. 6.  
Apo. 1. b. 5.

\* Joh. 3. a. 5.  
Rom. 3. b. 15. 16.  
Heb. 9. d. 14. and 10. d.

2 Tim. 5. a. 3. c. 10. 10.



*Ma.* Do all generally and without difference receiue this grace?

*Sch.* \*The only faithfull receiue this frute, but the vnbeleuyng in refusyng the promises offered the by God, shut vp the entrie agaynst them selues, & go away empty. Yet do they not therby make that the Sacramentes lose theyr force & nature.

\* Mar. 16. d. 16.  
Joh. 1. b. 12. and 3. b. 16.  
c. 11.

*Ma.* Tell me then briefly in what thinges the vse of Baptisme consisteth.

*Sch.* In fayth and repentance. For \* first we must with assured confidence hold it Determined in our hartes: that we are cleansed by the bloud of Christ from all filthynesse of sinne, and so be acceptable to God and that his spirit dwelleth within vs. And then we must continually with all our power & eudenoꝝ trauaile in \* mortifieng our flesh and obeyeng the righteousnesse of God, and must by godly lyfe declare to all men that we haue in Baptisme as it were \* put on Christ, and haue his spirit geuen vs.

\* Mat. 16. c. 18.  
Mar. 16. d. 16.  
Rom. 5. b. 9. 11. c. 17.  
16. 17.  
Eph. 1. b. 7. and 5. b. 2.  
25. 26.  
Col. 1. c. 14. 29.

\* Rom. 6. a. 3. 4. c. 5. 6.  
11. c. c. 13. d. 19. and 2.  
b. 17.  
Eph. 4. f. 24.  
Col. 3. a. 5.

\* Rom. 11. d. 14.  
Gal. 3. d. 26. 27.

*Ma.* Sith infantes can not by age performe those things that thou speakest of, why are they baptised?

*Sch.* That fayth and repentance go before Baptisme, is required onely in persones so growen in yeares \* that by age they are capable of both. But to infantes the promise \* made to the Chirch by Christ, in whose fayth \* they are baptised, shall for the present tyme be sufficient, and then afterward when they are growen to yeares, they must nedes them selues acknowledge the truth of their Baptisme, and haue the force therof to be liuely in theyr soules and to be represented in theyr lyfe and behauiours.

\* Mar. 16. d. 16.  
Joh. 3. b. 16. c. 18.

\* Rom. 3. a. 3. and 4.  
b. 21. 22. 24.  
Joh. 10. d. 23.



## Comparing of Circumcision with Baptisme.

*Ma.* How shall we know that infantes ought not to be kept from Baptisme?

*Sch.* **Seyng God** \* which neuer swarueth from truth, nor in any thyng strayeth from the ryght way, dyd not exclude infantes \* in the Jewish Chirch from Circumcision, neither ought our infantes to be put backe from Baptisme.

*Ma.* Thinkest thou these so lyke, and that they both haue one cause and order.

*Sch.* Altogether. For, as **Moses** \* and all the Prophetes do testifie that Circumcision was a signe of repentance, so doth Saint Paul teach that it was a Sacrament of fayth. Yet the \* Jewes children beyng not yet by age capable of fayth and repentance, were neuerthelesse circumcised, by which visible signe God shewed himselfe in the old testament to be the father of yong children and of the sede of hys people. Nowe sithe it is certaine that the grace of God is both \* more plentiefully poured and more clerely declared in the Gospell by Christ, then at that time it was in the old Testament by Moses, it were a great indignitie if the same grace should now be thought to be either obscurer or in any part abated.

*Ma.* Go on forward.

*Sch.* Sith it is certaine that our infantes haue the force and as it were the substance of Baptisme common with vs, they should haue wrong done them, if the signe, which is inferior to the truth it selfe, should be denyed them, and the same, which greatly auayleth to testifying of the mercie of God and confirmyng hys promises, beyng taken away, Christians should be defrauded of

\* Rom. 3. a. 3. 4. and  
4. d. 21.  
Heb. 10. d. 23.

\* Gen. 17. b. 10. 11. 12.  
etc.  
Luc. 1. f. 19. g. 2. f. 21.  
Act. 7. a. 3.  
Phil. 3. a. 5.

\* Deut. 10. d. 16. and  
30. b. 6.  
Jer. 4. a. 4.

\* Rom. 2. d. 28. 29. and  
4. b. 11.  
Gen. 17. a. 7. b. 10. 11.  
12. g. 6.

\* Act. 2. e. 17. 18. and  
10. g. 45.  
2. Cor. 3. b. 6. 7. 3. 9. etc.  
Gal. 3. c. 23. 24.  
Tit. 3. b. 5. 6.

\* Mat. 13. a. 3. 7. b. 10.  
and 19. b. 14.  
Luc. 13. b. 15. 16. 17.  
Rom. 1. c. 16. d. 23. 24.  
2. Cor. 2. a. 2.



of a singular comfort which they that were in old tyme enioyned, and so should our infantes be more hardly Dealt with in the new testament vnder Christ, then was dealt wyth the Jewes infantes in the old testament vnder Moses. Therefore most great reason it is, that by baptisme as by the print of a seale, it be assured to our infantes that they be heyres of Gods grace, and of the saluation promised to the seede of the faythfull.

Rom. 4. 16. D. 23. 24.

Ma. Is there any more that thou wilt say of thys matter?

Sch. \* Sithe the Lord Christ calleth infantes vnto hym, and commaundeth that no man forbid them to come, embraceth them when they come to hym, and testifieth that to them the kingdome of heauen belongeth: whom God vouchsaureth to be in the heauenly palace, it seemeth a great wrong that men should forbid them the first entrie and doore thereof, and after a certaine manner to shutte them out of the Christian common weale.

\* Math. 18. 10. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Ma. It is so. But whereas thou diddest say before that children after they were growen more in years ought to acknowledge the truth of their Baptisme, I would thou shouldest now speake somewhat more plainly thereof.

Sch. Parentes and Scholemaisters did in olde time diligently instruct their chldzen as soone as by age they were able to perceane & vnderstand, in the first principles of Christian Religion, that they might sucke in godlinesse almost together with the nourses milke, and straight wayes after their cradle, might be nourished with the tender foode of vertue towarde that blessed life. For

U. I.

the



the which purpose also little short bookes which we name Catechisines, were written: wherein the same, or very like matters, as we now are in hand with, were entreated vpon. And after that the children seemed to be sufficiently trayned in the principles of our Religion, they brought and offered them vnto the Byshop.

*Ma.* For what purpose did they so?

*Sch.* That children might after Baptisme do the same which such as were elder who were also called *Catechumini*, that is, scholars of Religion, did in olde tyme before, or rather at Baptisme it selfe. For the Byshop did require and the children did render reason and accompt of their Religion and fayth: and such children as the Bishop iudged to haue sufficiently profited in the vnderstanding of Religion he allowed, and laying his handes vpon them and blessing them let them depart. This allowance and blessing of the Byshop our men do call confirmation.

*Ma.* But there was an other confirmation vsed of late.

*Sch.* In steede of thys most profitable and ancient confirmation, they conueyed a deuise of their owne, that is, that the Byshop should not examine children whether they were skilled in the preceptes of Religion or no, but that they should anoint young infantes vnhabable yet to speake, much lesse to geue any accompt of their fayth, adioyning also other ceremonies vnknewen vnto the holy Scripture and the Primitiue Church. This inuention of theirs they would nedes haue to be a sacrament, & accompted it in maner equal in dignitie with Baptisme: yea some of them pre-

fer-



ferred it also before Baptisme. By all meanes they would that thys their confirmation should be taken for a certayne supplying of Baptisme, that it should thereby be finished and brought to perfection: as though Baptisme els were vnperfect, and as though children who in Baptisme had put vpon them Christ wyth hys benefites, without their confirmation were but halfe Christians: than which iniurie no greater could be done against the diuine Sacrament, and against God him self, a Christ our Sauioꝝ, the authoꝝ and founder of the holy Sacrament of Baptisme.

*Ma.* It were to be wished therefore that the ancient maner and vsage of examining children were restored againe.

*Sch.* Very much to be wished surely. For so should parentes be brought to the satisfying of their dutie in the godly bringing vp of their children, which they now for the most part do leaue vndone, and quite reiect from them: which part of their dutie if Parentes oꝝ Scholemaisters, would at thys time take in hand, do, & thoroughly performe, there would be a merueillous consent and agteement in Religion and fayth, which is now in miserable sort torne asunder: surely all should not eyther lie so shadowed, and ouerwhelmed with the darkenes of ignorance, oꝝ with dissensions of diuers and contrary opinions be so disturbed, dissolved, and dissipated, as it is at this day: the more pitie it is, and most to be sorrowed of all good men for so miserable a case.

*Ma.* It is very true that thou sayest. Now tell me the order of the Lordes supper.

*Sch.* It is euen the same which th. Lord Christ  
The Lordes  
Supper.



## The Lordes Supper.

Did institute. ~~who~~ in the same night that he was betrayed, \* TOOKE BREAD, AND WHEN HE HAD GEVEN THANKES, HE BRAKE IT, AND GAVE IT TO HIS DISCIPLES, SAYING: TAKE, EATE, THIS IS MY BODY, WHICH IS GEVEN FOR YOV. DO THIS IN REMEMBRANCE OF ME. LIKEWISE, AFTER SVPPER, HE TOOKE THE CVP, AND WHEN HE HAD GEVEN THANKES, HE GAVE IT TO THEM, SAYING: DRINKE YE ALL OF THIS. FOR THIS IS MY BLOVD OF THE NEW TESTAMENT WHICH IS SHED FOR YOV, AND FOR MANY, FOR REMISSION OF SINNES. DO THIS AS OFT AS YE SHALL DRINKE IT IN REMEMBRANCE OF ME. FOR SO OFT AS YE SHALL EATE THYS BREAD, AND DRINKE OF THIS CVP, YE SHALL SHEW THE LORDS DEATH TILL HE COME. **This is the forme & order of the Lordes Supper, which we ought to hold and holily to kepe till he come.**

*Ma.* For what vse?

*Sch.* \* To celebrate and reteine continually a thankfull remembrance of the Lordes Death, and of that most singular benefit which we haue receiued therby, and that as in Baptisme we were once borne agayne, so with the Lordes Supper we be alway fed and susteined to spirituall and euerlastyng lyfe.

*Ma.* Thou sayest then that it is enough to be once Baptised, as to be once borne, but thou affirmest that the Lordes Supper, like as foode, must be often vsed.

*Sch.* **Yea forsoth maister.**

*Ma.* Dost thou say that there are two partes in this Sacramer also, as in Baptisme?

*Sch.*

\* 1. Cor. 11. c. 23. 24. 25.

13. 26. c. 26.

13. 14. c. 22. 23.

13. 22. c. 19. 20.

\* 13. 22. c. 19.

\* 1. Cor. 11. c. 24. f. 26.



Sch. **¶** Bea. The one part the bread\* and wine, the outward signes which are seen wyth our eyes, handled with our handes, and felt with our tast: the other part,\* Christ hym selfe with whom our soules as with their proper foode are inwardly nourished.

\* Mat. 26. c. 26. 27. 29.  
Luk. 22. c. 19.  
1. Cor. 11. c. 23. 24. 25.  
c. 26. 27. 28.

\* John. 6. d. 35. e. 51.  
50. 51. f. 53. 86.

Ma. And doest thou say that all ought alike to receiue both partes of the Sacrament.

Sch. **¶** Bea verily maister. For sith the Lord hath expressely so\* commaunded, it were a most hie offense in any part to abridge his commandement.

\* Math. 26. c. 27.  
Mar. 14. c. 23.

Ma. Why would the Lord haue here two signes to be vsed?

Sch. First he seuerally gaue the signes both of hys body and bloud, that it might be the more playne expresse image of his death, which he suffered his body being torne,\* his side pearced, and all his bloud shed, and that the memory thereof so printed in our hartes should sticke the Deper. And moreouer that the Lord might so prouide for and helpe our weakenesse, and thereby manifestly declare, that as the bred for nourishment of our bodyes, so his body hath most singular force and efficacie spiritually to feede our soules: and as with wyne mennes hartes are cheared, and their strength confirmed, so with hys bloud our soules are releued and refreshed: that certaynely assuring our selues that he is not onely\* our meate, but also our drinke, we do not any where els but in him alone, seeke any part of our spirituall nourishment and eternall life.

\* Job. 19. c. 34.

\* Job. 6. d. 30. f. 55. 96

\* Job. 6. d. 35. f. 53.  
54. 55. 86.

Ma. Is there then not an onely figure but the truth it selfe of the benefices, that thou hast rehearsed, deliuered in the supper?

A. iij.

Sch.



*Faith must be had in receiuing the Lordes Supper.*

*John. 1. b. 17. and  
14. a. 5a*

Sch. What els? For sithe Christ is \* the truth it selfe, it is no doubt but that the thying which he testifieth in wordes and representeth in signes, he performeth also in Deede and Deluereth it vnto vs, and that he as surely maketh them \* that beleue in hym, partakers of hys body and bloud, as they surely know that they haue receiued the bread and wyne wyth their mouth and stomach.

*John. 6. f. 54. g. 63. 64.*

Ma. Sithe we be in the earth, and Christes body in heauen, how can that be that thou sayest?

*John. 6. g. 61. 64.  
Col. 3. a. 1.  
heb. 4. b. 14. 16.*

Sch. We must lift our soules and hartes from earth, \* and rayse them vp by fayth to heauen, where Christ is.

Ma. Sayest thou then the meane to receiue the body and bloud of Christ standeth vpon fayth?

*John. 6. b. 37.  
1 Cor. 4. b. 10. 12.  
Rom. 4. d. 24. 26.  
and 5. b. 2. and 14. b. 9.*

Sch. Yea. For when \* we beleue that Christ dyed, to deliuer vs from death, and that he rose agayne to procure vs lyfe, we are partakers of the redemption purchased by hys death, and of hys lyfe and all other hys good thynge, and wyth the same conioynynge wherewith the head and \* the members are knitte together, he coupleth vs to hym selfe by secreete and marueilous vertue of hys spirite, enen so that we be members of hys body, and be of hys flesh and bones, and do growe into one body wyth hym.

*1. Cor. 6. e. 15. and  
2. d. 27.  
eph. 4. c. 15. 16. and  
b. 30.*

Ma. Doest thou then, that thys conioynynge may be made, imagine the bread and wyne to be changed into the substance of the flesh and bloud of Christ?

Sch. There is no neede to inuent any such change. For both the holy scriptures, and the  
best



best and most auncient expositors do teach that by baptisme we are \* likewyse the members of Christ, and are of hys flesh and bones and do growe into one body wyth hym, when yet there is no such change made in the water.

Ma. Goe on.

Sch. In both the sacramentes, the substances of the outward thynges not changed, but \* the word of God and heauenly grace comming to them, there is such efficacie, that as by baptisme we are once \* regenerate in Christ, and are first as it were ioyned and grafted into hys body: so, when we \* rightly receiue the Lordes Supper, wyth the very diuine nourishment of hys body and bloud, most full of health and immortalitie, geuen to vs by the worke of the holy ghost, and receiued of vs by fayth as the mouth of our soule, we are continually fedde and susteyned to eternall \* lyfe, growing together in them both into one body wyth Christ.

Ma. Then Christ doth also otherwise than by hys supper onely geue hym selfe vnto vs and knitteth vs to hym selfe with most streight conioyning.

Sch. Christ did then principally geue hym selfe to vs to be the author of our saluation, when he gaue \* hym selfe to death for vs, that we should not perishe wyth deserued death. By the \* Gospell also he geueth hym selfe to the faythfull, and playnely teacheth that he is that liuely bread that came downe from heauen to nourish their soules that beleue in him. And also \* in Baptisme, as is before said, Christ gaue himselfe to vs effectually, for that he then made vs Christians.

U. iij.

Ma.

\* Rom. 9. a. 3.  
1. Cor. 12. b. 12. 13.  
Eph. 4. c. 15. 16. and  
3. d. 30.  
Gal. 3. d. 27.

\* Eph. 5. d. 26.  
Gal. 3. d. 27.  
Eph. 5. d. 26.  
Tit. 3. b. 5.

\* Joh. 3. a. 30.  
Tit. 3. b. 5.

\* Joh. 6. d. 35. f. 50.  
54. 55.  
1. Cor. 11. g. 23. 29.

\* Joh. 6. c. 51. 54. 58.

\* Rom. 4. d. 25. and  
5. b. 8.  
1. Cor. 15. a. 5.  
2. Cor. 5. c. 14. 15. d. 21.

\* Mar. 16. c. 15. 16.  
Joh. 6. d. 35. e. 47. 48.  
f. 58.  
Rom. 1. b. 16.  
1. Cor. 15. a. 1.  
2. Cor. 4. a. 4.

\* Mar. 16. d. 16.  
Rom. 6. a. 3. 5.  
1. Cor. 12. b. 13.  
Gal. 3. d. 26. 27.



*We most truely receaue Christes body in the Supper.*

*Ma.* And sayest thou that there are no lesse straight bandes of conioyning in the supper?

*Sch.* In the Lordes supper, both that communicating which I spake of, is confirmed vnto vs. \*and is also encreased, for that eche man is both by the wordes and mysteries of God ascertained that the same belongeth to him selfe, and that Christ is by a certaine peculiar maner geuen to him, that he may most fully and with most nere coniunction enioy him, in so much that not onely our soules are nourished \* with hys holy body and bloud as with their proper foode, but also our bodyes, for that they partake of the sacramentes of eternall life, haue as it were by a pledge geuen them, a certaine hope assured them of resurrection and immortalitie, that at length Christ \* abyding in vs and we agayne abiding in Christ, we also by Christ abyding in vs, may obtaine not onely euerlasting life, but also the glozy which his father gaue him. In a summe I say thus: As I imagine not any grosse ioyning, so I affirme that same secret and marueilous communicating of Christes body in his supper to be most nere, and strait, most assured, most true, and altogether most high and perfect.

*Ma.* Of this that thou hast sayd of the Lordes supper, mee semes I may gather, that the same was not ordeined to this end, that Christes body should be offred in sacrifice to God the father for sinnes.

*Ma.* It is not so offred. For he, when he did institute his supper, commaunded vs \* to eate hys body, not to offer it. As for the prerogative \* of offering for sinnes, it pertaineth to Christ alone, as to hym which is the eternall priest, which also  
when

\* Math. 26. 26.

1. Cor. 10. 16.

2. Cor. 11. 2. 14.

\* Job. 6. 2. 54. 55. 56.

\* Job. 6. 2. 54. 55. 56. 57.

1. Cor. 17. 22.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* Mat. 26. 26.

1. Cor. 11. 2. 24. 26.

\* Heb. 9. 6. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

7. 8. 9. and 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

17. 18. and 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

12. 14.



when he dyed vpon the crosse, once made that onely and euerlasting sacrifice for our saluation, and fully performed the same for euer. For vs there is nothing left to do, but to take the vse and benefite of that eternall sacrifice bequethed vs by the Lord hym selfe, which we chiefly do in the Lordes Supper.

Ma. Then I perceau the holy Supper, sendeth vs to the death of Christ, and to his sacrifice once done vpon the Crosse, by which alone God is appeased toward vs.

Sch. It is most true. For by bread and wine the signes, is assured vnto vs, \* that as the body of Christ was once offered a sacrifice for vs to reconcile vs to fauour with God, and his bloud once shed to wash away the spottes of our sinnes, so now also in hys holy Supper \* both are geuen to the faithfull, that we surely know that the reconciliation of fauor pertaineth to vs, and may take and receaue the fruite of the redemption purchased by hys death.

Ma. Are then the onely faythfull fed wyth Christes body and bloud?

Sch. They onely. For to whom he communicateth hys body, \* to them (as I sayd) he communicateth also euerlasting life.

Ma. Why doest thou not graunt that the body and bloud of Christ are included in the bread and cup, or that the bread and wine are changed into the substance of hys body and bloud?

Sch. Because that were to bring in doubt \* the truth of Christes body, to do dishonor to Christ him selfe, and to fill them with abhorring that receaue the Sacrament, if we should imagine hys

X.j.

body

\* Rom. 5. b. 3. and 6. b. 10.

1. Cor. 15. a. 3.

2. Cor. 5. c. 14. 15.

1. Pet. 3. d. 18.

\* Mat. 26. c. 16. 17. 18.

Luk. 22. c. 19.

1. Cor. 11. e. 24. 25. 26.

\* Joh. 6. f. 51. 53. 54. 56. 57. 58.

\* Luc. 24. f. 39.

Joh. 20. g. 25. 27.



**The dutie of them that come to the Supper.**

body either to be inclosed in so narrow a roome,  
\* or to be in many places at once, \* or hys fleshe to  
be chewed in our mouth with our teeth, and to  
be bitten small and eaten as other meate.

*Ma.* Why then is the communicating of the sacra-  
ment damnable to the wicked, if there be no such  
chaunge made?

*Sch.* Because they come to the holy and divine  
mysteries \* w<sup>th</sup> hypocrisie and counterfaytng,  
and do wickedly profane them, to the great iniu-  
rie and dishonor of the Lord himselfe that orde-  
ned them.

*Ma.* Declare then, what is our dutie, that we may  
come rightly to the Lordes Supper.

*Sch.* Euen the same that we are taught in the  
holy Scriptures, namely, \* to examine our selues  
whether we be true members of Christ.

*Ma.* By what markes and tokens shall we manifestly  
finde it?

*Sch.* First, if \* we hartily repent vs of our sinnes,  
which droue Christ \* to death, whose mysteries  
are now deliuered vs. Next if we stay our selues  
a rest \* vpon a sure hope of Gods mercy through  
Christ, with a thankfull \* remembrance of our re-  
demption purchased by hys death. Moreouer if  
we conceaue an earnest mynde and determined  
purpose to lead our life godlily \* hereafter. Fi-  
nally, if, seing in the Lordes Supper is contey-  
ned also \* a tokening of frendship & loue among  
men, we beare brotherly loue to \* our neighbors,  
that is, to all men, without any euill will or  
hatred.

*Ma.* Is any man able fully & perfectly to performe  
all these thinges that thou speakest of?

*Sch.*

\* Mat. 23. n. 6.  
Luk. 24. a. 6.  
Job. 12. b. 13. and  
16. b. 23.  
\* Job. 6. f. 52. g. 60. 61.

\* 1. Cor. 11. f. 27. 28.  
29. g.

\* 1. Cor. 11. f. 26. 27.  
28. g.

\* Jer. 24. b. 7. and  
19. c. 13.  
Isa. 2. c. 12. 13. 16. 17.

Esa. 53. toto.  
Rom. 4. d. 25.  
1. Pet. 2. d. 24.

Luk. 15. b. 7. and  
3. c. 13.  
Rom. 5. a. 5. 8. 9.  
Tim. 1. c. 14. 15. 16.  
Luk. 22. c. 19.  
1. Cor. 11. e. 24. 25. 26.

1. 3. Pet. 1. d. 24. and  
a. 1. 2. 3.  
3. Pet. 2. d. 20. 21. g.  
Tit. 2. d. 11. 12. 13. 14.  
1. Cor. 10. b. 17.

Mat. 22. d. 29.  
Luk. 10. c. 27.  
Rom. 13. c. 6.

\* 1  
7  
27  
12



Sch. Full perfection in all pointes wherin nothing may be lacking, can not be found \* in man so long as he abideth in thys worlde. Yet ought not the imperfection that holdeth vs, keepe vs backe from comming to the Lordes Supper, which the Lord willed to be a helpe to our imperfection and weaknesse. Yea if we were perfect, there should be no more neede of any vse of the Lordes Supper among vs. But hereto these things that I haue spoken of do tend, that euery man bring with hym to the supper, \* repentance, \* fayth, and \* charitie, so nere as possibly may be, syncere and vnfained.

Ma. But when thou sayedst afore that the Sacramentes auaille to confirmation of fayth, how doest thou now say that we must bring fayth to them?

Sch. These sayinges do not disagree. For there must be \* fayth begonne in vs, to the nourishing and strengthening wherof the Lord hath ordeined the Sacramentes, which bring great effectuall helpes to \* the confirming and as it were sealing the promises of God in our hartes.

Ma. There remayneth yet for thee to tell, to whom the ministration of the Sacramentes properly belongeth.

Sch. Sithe the duties and offices of feeding the Lordes flocke with Gods worde, and the ministring of \* Sacramentes, are most nerely ioyned together, there is no doute that the ministration therof properly belongeth to them to whom the office of publike teaching is committed. For as the Lorde \* himselte at hys supper exercising the office of the publike minister did set forth hys owne example to be followed, so dyd he com-

X.ij.

mitte

\* Mat. 19. c. 21.  
Rom. 7. d. 18.  
1. Cor. 13. c. 9. 10. 12.  
Phil. 3. c. 12. 13.

\* Jer. 24. b. 7. and  
29. c. 13.  
Joel. 2. c. 12. 13.

\* Galat. 5. a. 6.  
Col. 1. a. 4. d. 23. and  
2. a. 5.  
1. Tim. 1. a. 5.  
2. Tim. 1. b. 5.

\* Mat. 22. d. 39.  
Rom. 13. toto.  
2. Cor. 6. b. 6.

\* Rom. 1. b. 17.  
1. Thess. 3. c. 10.  
2. Thess. 1. a. 3.  
Heb. 6. a. 1.

\* Act. 2. f. 42.  
Rom. 4. b. 11. and 15.  
b. 3. and 6. a. 4.  
Gal. 3. d. 27.  
Eph. 2. c. 11. 12. and  
4. a. 5.  
Col. 2. b. 11. 12.  
1. Pet. 3. b. 21.

\* Mat. 28. d. 19.  
Mar. 16. d. 15.  
Act. 2. f. 38. 41. and 3.  
b. 12. f. 35. 36. 37.

\* Mat. 26.  
Mar. 14.  
Luke. 22.  
1. Cor. 11.



*The unworthy not to be admitted to the Supper.*

mitte the offices of baptising and teaching peculiarly to hys Apostles.

*Ma.* Ought the Pastors to receaue all indifferently wythout choise, to the Sacramentes?

\* Mat. 16. d. 15. 16.  
Act. 2. f. 41. and 3. c. 12.  
g. 27. and 18. c. 2.

*Sch.* In olde tyme when men growen, \* and of full yeares, came to our religion, they were not admitted so much as to baptisme, vnlesse there were first assurance had of their fayth in the chiefe articles of Christian religion. Now because onely infantes are baptised, there can be no choise made. Otherwise it is of the Lordes Supper, wherunto sithe none come but they that are growen in yeares, if any be openly knowen to be vnworthy, the Pastor ought not to admitte hym to the Supper, because it can not be done without profane abuse of the Sacrament.

\* Mat. 26. b. 21. 22. &c.  
Mar. 14. c. 18. 19. &c.  
Joh. 13. d. 26. 27. &c.

*Ma.* Why did the Lord then not exclude the \* traitor Judas from communicating of hys Supper?

*Sch.* Because his wickednesse, howsoeuer it was knowen to the Lord, was not yet at that tyme openly knowen.

*Ma.* May not the ministers then put backe hypocrites?

\* 1. Cor. 5. a.

*Sch.* No, so long as their wickednesse is secrete.

*Ma.* Sithe then both good and bad do indifferently and in common vse the sacramentes, what fure and stedfast trust of consciences can be in them, which thou euen now didst affirme?

\* Joh. 13. d. 26. 27.  
Rom. 7. a. 3. 4.  
1. Cor. 10. f. 21. 22.

*Sch.* Though \* the vngodly, so much as concerneth them selues, do not receaue the giftes of God offred in the Sacramentes, but do refuse, and disappoint themselues, yet \* the godly which by fayth seeke Christ and hys grace in them, are neuer disappointed oz defrauded of a most good conscience

\* 1. Cor. 10. d. 16. and  
11. g. 28. 31.



conscience of minde, and most sweete comfort, by an assured hope of saluation & of perfect felicitie.

*Ma.* But if any Pastor do eyther hym selfe know, or be priuily informed that they be vnworthy, may he not exclude them from the communion?

*Sch.* Such he may both in publike sermons admonishe, so he vtter them not by name, or blott them with stayne or infamie, but pinch them and reprove them onely with suspicion of their owne conscience and with coniecture, and he may also priuately greuously threaten them, but put them backe from the Communion he may not, vnlesse the lawfull examination and iudgement of the Chirch be first had.

*Ma.* What remedie is then to be found and vsed for thys mischiefe?

*Sch.* In Chirches well ordered and well man-  
nered, there was, as I sayd before, ordeined and kept a certaine forme and order of gouernance. There were chosen Elders, that is, ecclesiasticall magistrates, to holde and keepe the discipline of the Chirch. To these belonged, the authoritie, looking to, and correction like Censors.\* These calling to them also the Pastor, if they knew any that either with false opinions, or troublesome errours, or vaine superstitions, or with corrupt and wicked life brought publikely any great offense to the Chirch of God, and which might not come without profaning the Lordes Supper, did put backe such from the communion and reiected them, & did not admit them againe till they had with publike penance satisfied the Chirch.

*Ma.* What measure ought there to be of publike penance?

\* Mat. 18. c. 17. 16. 17.  
Act. 14. d. 23. and 15.  
8. 4. 6. d. 22. 24. and  
20. d. 17. f. 28.  
1. Cor. 6. a. 1. 2. and 12.  
d. 23. f. 14. c. 26. g. 40.  
1. Tim. 5. c. 17.  
Tit. 1. b. 5.

\* 1. Cor. 5. a. 1. 4. 5.  
and 11. c. 16. d. 13. 56.



## The maner of publike penance.

1. Cor. 10. 8. 32.  
Tit. 3. 2. 10. 11.  
1. Thess. 5. 6. 14.  
2. Thess. 3. 14. 15.

2. Cor. 2. 6. and  
7. 9. 10.

Sch. Such as goe about with deuises of false opinions\* to hurt true godlinesse and shake religion, or with corrupt and wicked life haue raised greuous & publike offenses, it is meete that they make\* publike satisfaction to the Chirch whom they haue so offended, that is, syncerely to acknowledge and confesse their sinne befoze the whole congregation, and openly to declare that they be hartily sorry that they haue so greuously offended almighty God, and as much as in them lay haue dishonored the Christian religion which they haue professed, and the Chirch wherin they were accompted, & that not by their sinne onely, but also by pernicious example they haue hurt other, and therefore they craue and pray pardon first of God, and then of hys Chirch.

Ma. What shall then be done?

Cor. 2. 6. 7. 8. 11.

Sch. Then they must humbly require & pray that they may be agayne receaued into the Chirch, which, by their deseruing, they were cast out of, and to the holy misteries therof. In short summe, there must in publike penance be such moderation vsed, that neither by too much seueritie, he that hath sinned do despeire, nor on the other side by too much softnesse, the discipline of the Chirch decay, and the authoritie thereof be abated, and other be encouraged & boldened to attempt the like. But when by the iudgement of the Elders and the Pastor, both the punishment of hym that sinned, and the example of other is satisfied, then he that had ben excommunicate was wont to be receaued againe to the Cōmunion of the Chirch.

2. Cor. 2. 6. 10.

The conclusi-  
on with an ex-  
hortation.

Ma. I see, my childe, that thou well vnderstandest the summe of Christian godlinesse. Now it resteth  
that



that thou so direct thy life by the rule of this godly knowledge, that thou seeme not to haue learned these things in vaine. For not they that\* onely heare and vnderstand Gods worde, but they that follow Gods will and obey hys commaundement, shall be blessed. Yea that seruant that knoweth hys maisters wyll and followeth it not, shall be \* more greuously beaten. So litle profiteth the vnderstanding of godlinesse and true religion, vnlesse there be ioyned to it vprightnesse of life, innocencie, and holynesse. Goe to therefore, my childe, bend all thy care & thought hereunto that thou fayle not in thy dutie, or swarue at any tyme from thys rule and prescribed forme of godly lyfe.

\* Mat. 7. d. 21. and  
11. d. 50.  
Luk. 11. d. 28.  
Rom. 1. c. 13.  
Iac. 1. d. 22. 23. 24. 25.

\* Luk. 12. f. 47.  
Jacob. 4. d. 17.

Sch. I will do my diligence, worshipful master, and omitte nothing, so much as I am able to do, and with all my strength and power will endeavour, that I may aunswere the profession and name of a Christian. And also I will humbly with all prayers and desires alway craue of almighty God, that he suffer not the seede of hys doctrine to perishe in my hart as sowne in a drye \* and barren soile, but that he will wyth the \* diuine dew of hys grace so water & make frutefull the drynesse and barrennesse of my hart, that I may bring forth plentifull frutes of godlinesse, to be bestowed and layed vp in the \* barne and granare of the kingdome of heauen.

\* Mat. 13. a. 4. 5. 6. 7  
c. 19. 20. 21. 22.

\* Iosai. 1. a. 3. and  
104. c. 13.  
Mat. 13. a. 8. c. 23.  
1. Cor. 3. b. 6. 7.

\* Mat. 3. c. 12.  
Luk. 3. c. 17.

Ma. Do so my childe, and dout not but as thou hast by\* Gods guiding conceaued thys minde and will, so thou shalt finde and haue the issue and end of this thy godly studie and endeuour, such as thou desirest and lookest for, that is, most good and happy.

\* 2. Cor. 3. b. 5.  
Phil. 2. b. 12. 13.

*¶ The end.*



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